THE CATECHISM

Set forth in the Book of COMMON-PRAYER,

Briefly explained by short Notes, grounded upon Holy SCRIPTURE.

To which is now added, an Essay of *Questions* and *Answers*, framed out of the same Notes, for the exercise of YOUTH.

The Eleventh Edition.

Oxford, Printed at the *Theater* in the Year 1700.

Th. 8° Q. 32.

Imprimatur,

JOH. NICHOLAS

Vice-Can. *OXON.*

March 20. 1678.

To the READER.

THese short expository Notes were not intended to forestal the use of the larger and more learned Expositions, which are already extant upon the Church Catechism; much less to prevent the seasonable enlargements of the Industrious Catechist upon the same: but are rather designed for a Preparative and Manuduction to the promoting of both.

The first thing here aimed at, was Brevity: *and therefore, as the Positions are not many, so the Scripture proofs for the justification of the chiefest passages in them, are designedly single. And yet because the cited Scriptures, and perhaps also the Positions themselves, may seem too numerous for young beginners; it may be convenient to make choice of some of the more easy and important Notes, with some of their most necessary Proofs, for the first Essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.*

The next thing endeavoured, was Plainness: *and for that reason, all citations of humane Authors, and other curiosities of Learning, are wholly forborn. And to make the Exposition yet more plain, the Teacher is to be entreated, in his illustrating the Points to be proved, to give some familiar discovery of their conformity to the words or scope of the Marginal Texts, distinctly pointed to for that purpose.*

The last thing projected, was the delineation of such a compass of Catechistical *Doctrines, as might*

sufficiently evidence this short CATECHISM *to be improveable to a more diffusive use in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it seems, at the first intended.*

In a word, it was desired that some small Manual of Catechistical Observations might be found in the hands of young Christians; which being by the direction of the Instructer, and care of Parents, and Governors, competently learned in small portions, might enable those Youths to return understanding Answers to all such Questions, as should naturally arise from the Observations propounded.

And if, after this, the Catechist shall please to frame the residue of his discourse upon these subjects, to the capacity and expectation of the rest of his Auditory; these performances together may (by God's blessing) become a hopeful means both to deliver some aged Hearers from their inveterate ignorance, and this most necessary service of Catechization *also from the contempt of being reputed work only for Children.*

---

1. COR. XIV. 20.

Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

A CA-

A CATECHISM, *that is to say*, An Instruction to be learned of every person, before he be brought to be Confirmed by the Bishop.

Question. WHat is your name?

Answ. N. or M.

Quest. Who gave you this name?

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an Inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life

Quest. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

Answ. Yes verily; and by Gods help so I will: And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

Catechist. Rehearse the Articles of thy belief.

Answ. I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell, The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, The holy Catholick Church, The Communion of Saints, The forgivenes of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments: Tell me how many there be.

Answ. Ten.

Quest. Which be they?

Answ. THe same which God spake in the twentieth Chapter of Exodus, saying, I am the

the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit Adultery.

VIII.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness, against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Answ. I learn two things: My duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing.

dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet or deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſw. OUr Father which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will

keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. HOw many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation: that is to ſay, Baptiſm and the Supper of the Lord.

Queſt. What meaneſt thou by this word Sacrament?

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Anſw. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water: wherein the perſon is baptized In the name of the Father, and of the Son, and of the holy Ghoſt.

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin and the children of wrath, we are hereby made the children of grace.

Qu. What is required of perſons to be baptized?

Anſw. Repentance, whereby they forſake Sin; and Faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſt. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lord's Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.

Queſt. What is the outward part or ſign of the Lord's Supper?

Anſw. Bread and wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The body and blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lord's Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthening and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lord's Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing

 poſing

poſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Pariſh, ſhall diligently, upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church, inſtruct and examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices, (which have not learned their Catechiſm,) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as Children are come to a competent age, and can ſay, in their Mother Tongue, the Creed, the Lord's Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a God-father, or a God-mother, as a witneſs of their Confirmation.

¶ And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be Confirmed.

¶ *Canons*

¶ *Canons ſelected by* EGBERT *Archbiſhop of* York, *about the Year of Chriſt* 750.

CAN. VI. *Ut unuſquiſque Sacerdos*, &c. "That every Prieſt ſhould diligently inſi-"nuate into the People committed to his "charge, the Lord's Prayer and Creed; and "inform their underſtanding in the ſtudy "and practice of all points of the Chri-"ſtian Religion. *Compare this with the ele-"venth Canon of the Council of* Cloveſhoe *un-"der* CUTHBERT *Arch-biſhop of* Cant. "*in the Year* 747.

¶ *Injunctions by Queen* ELIZABETH *in the Year* 1559.

§. 44. *Item*, "Every Parſon, Vicar, and "Curate, ſhall upon every Holy-day, and "every ſecond Sunday in the Year, hear "and inſtruct all the Youth of the Pariſh, "for half an hour at the leaſt, before Even-"ing-Prayer, in the ten Commandments, "the Articles of the Belief, and in the "Lord's Prayer, and diligently examine "them, and teach the Catechiſm ſet forth "in the Book of Publick Prayer.

¶ *Con-*

¶ *Conſtitutions and Canons Eccleſiaſtical agreed upon in the Year* 1603.

"LIX. Every Parſon, Vicar, or Curate, "upon every Sunday and Holy-day before "Evening-Prayer, ſhall for half an hour "or more, examine and inſtruct the Youth "and ignorant Perſons of his Pariſh, in the "Ten Commandments, the Articles of the "Belief, and in the Lord's Prayer: and "ſhall diligently hear, inſtruct and teach "them the Catechiſm ſet forth in the Book "of Common-Prayer. And all Fathers, Mo-"thers, Maſters, and Miſtreſſes, ſhall call "their Children, Servants and Apprentices, "which have not learned their Catechiſm, "to come to the Church at the time ap-"pointed, obediently to hear and to be "ordered by the Miniſter, until they have "learned the ſame, &c.

¶ *K.* JAMES *his Letter of Directions to the Lord Arch-biſhop of* Cant. *in the Year* 1622.

——That thoſe Preachers be moſt encou-"raged and approved of, who ſpend their "Afternoon's Exerciſe in the examination "of

" of Children in their Catechiſms, and in " the expounding of the ſeveral points and " heads of the Catechiſm, which is the moſt " ancient and laudable cuſtom of teaching " in the Church of *England*.

The now mentioned Arch-biſh. of Cant. *his letter thereupon written to the Arch-biſh. of* York.

" So far are theſe Directions from abating, " that his Majeſty doth expect at our hands, " that it ſhould increaſe the number of " Sermons, by renewing upon every Sunday " in the Afternoon, in all Pariſh-Churches " throughout the Kingdom, that primitive " and moſt profitable expoſition of the Ca- " techiſm, wherewith the People, yea very " Children, may be timely ſeaſoned and in- " ſtructed in all the Heads of Chriſtian " Religion: the which kind of teaching " (to our amendment be it ſpoken) is " more diligently obſerved in all the Re- " formed Churches of *Europe*, than of late " it hath been here in *England*. I find his " Majeſty much moved with this neglect, " and reſolved (if we that are his Biſhops " do not ſee a Reformation hereof, which

" I

"I truſt we ſhall) to recommend it to the "care of the Civil Magiſtrate.

¶ *In a Sermon Preached before K.* JAMES *in the Year* 1624. *by* James Uſher, *late Lord Arch-biſhop of* Armagh.

"Your Majeſty can never be ſufficiently "commended, in taking order, that the "chief Heads of the *Catechiſm* ſhould, in "the ordinary Miniſtry, be diligently pro- "pounded and explained unto the people "throughout the Land. Which I wiſh were "as duly executed every where, as it was "piouſly by You intended. --- The neglect- "ing of this, is the fruſtrating of the whole "work of the Miniſtry. For let us Preach "never ſo many Sermons unto the people, "our labour is but loſt, ſo long as the "foundation is unlaid, and the firſt prin- "ciples untaught, upon which all other "doctrine muſt be builded.

THE

THE CATECHISM

Set forth in the Book of

COMMON-PRAYER,

Briefly Explained.

SECTION I.

Q. or M. THE Christian Name, which was given in Baptism, calleth to mind the Christian [a] Faith, in which the then named person was Baptized. And he also bearing the name of Christ, is called a [b] Christian, and so is [c] distinguished from men of other Religions, as Jews, Turks, and Heathens.

[a] Acts 19. 4, 5.

[b] 1 Pet. 4. 16.

[c] Matt. 23. 8.

My God-fathers and God-mothers in my Baptism] Names have been usually given to Infants, when they were received into the Church by [d] Circumcision, to which [e] Baptism is a correspondent Sacrament. And these Names have been sometimes given by [f] Parents, and sometimes by [g] others, with their [h] Parents approbation.

[d] Luk. 2. 21.

[e] Col. 2. 11, 12.

[f] Gen. 21. 3.

[g] Ruth 4. 17.

[h] Luke 1. 59, 60, 62, 63.

Wherein I was made, &c.] Three [i] Priviledges are conferred upon the Baptized Christian, or Believer.

1. He who was naturally [k] estranged from Christ, is now made a Member of him: that is, a [l] Member of that mystical [m] Body of the Church, whereof Christ is the Head.

2. Being a Member of Christ, he who was naturally a [n] Child of wrath, is now made a [o] Son of God by [p] adoption, through Christ the Son of God by Nature.

3. Being a Son of God; he who was naturally a Child of Perdition, and [q] sharer with the Devil and his Angels, is now made an [r] Heir of God, and joint heir with Christ to a [s] Kingdom of Glory.

They did promise and vow, &c.] By continuing the ancient use [t] of witnesses at the naming of Children, or Sureties in Baptism, religious care is taken for the pious education of the Baptized Children: especially, in case of the [u] mortality, or negligence of Parents. However, Parents are expresly commanded to be [w] diligent in teaching their own Children Gods holy word, and [x] bringing

[i] Gal. 3. 27.
[k] Eph. 2. 12.
[l] Eph. 5. 30.
[m] Eph. 1. 22, 23.
[n] Eph. 2. 3.
[o] 1 Joh. 3. 1.
[p] Gal. 4. 5.
[q] Mat. 25. 41.
[r] Rom. 8. 16, 17.
[s] Luk. 12 32.
[t] Isa. 8. 2, 3.
[u] Esth. 2. 7.
[w] Deut. 6. 6, 7.
[x] Eph. 6. 4.

ing

ing them up in the nurture and admonition of the Lord.

Three things in my name.] As in Baptism, three Priviledges are assured to the Person Baptized, or Believer: so, in his name are [y] avouched three things to be performed. SECTION II.

[y] Deut. 26. 17, 18.

First, that I should renounce the Devil, &c.] The first thing promised in the behalf of the Baptized person, is the abrenunciation of his [z] three spiritual Enemies; the Devil, the World, and the Flesh.

[z] Eph. 2. 1, 2, 3.

The first spiritual Enemy is the Devil, who is an evil spirit, or [a] lost Angel; and is to be renounced, because

[a] 2 Pet. 2. 4.

1. He tempteth to sin; and so is called the [b] Tempter;

[b] Mat. 4. 3.

2. He accuseth for sin; and so is called the Devil, and the [c] Accuser;

[c] Rev. 12. 10.

3. He hindreth from doing good; and so is called [d] Satan, or a Resister.

[d] Zech. 3. 1.

The Works of the Devil are in general, all [e] Sins committed by his instigation; and, more particularly, those which are committed after [f] his example: as, Murther, Lying, and the like.

[e] 1 Joh. 3. 8.

[f] Joh. 8. 44.

SECTION III.

The Pomps and Vanity of this wicked world.] The second ſpiritual Enemy to be renounced, is [g] this preſent evil World, with the vanities of it.

[g] Gal. 1. 4.

By World is not here meant the elementary World, or frame of viſible [h] creatures, which are [i] good; nor onely the rational [k] World of mankind, which is not [l] wholly evil. But by World are here underſtood thoſe [m] men of the World, who are enemies to godlineſs; and thoſe other [n] creatures in the World, which the Devil, [o] the Prince of it, uſeth as [p] baits and ſnares to ſeduce men to ſin

[h] Acts 17.24. [i] 1 Tim. 4. 4. [k] Joh. 12. 19. [l] Phil. 2. 15. [m] Joh. 19. 19. [n] 1 Joh. 2. 15. [o] Joh. 14. 13. [p] Mat. 4. 8, 9.

The Pomps and Vanity of this World are [q] diſtinguiſhed into,

1. The luſt of the Fleſh, which is [r] Pleaſure;

2. The luſt of the Eye, which is [s] Riches;

3. The pride of Life, which is [t] Honour. And theſe become injurious to Piety, when they are [u] affected inordinately, immoderately, or unſeaſonably.

[q] 1 Joh. 2. 16. [r] 2 Tim. 3. 4, 5. [s] Eccl. 5. 11. [t] Jer. 45. 5. [u] Jam. 4. 4.

And all the ſinful luſts of the Fleſh.] The third ſpiritual Enemy to be renounced, is the [w] Fleſh with the luſts of it.

[w] Gal. 5. 24.

By

By Fleſh are not here meant the ſeveral ſorts of living [x] creatures, which are made of Fleſh; neither [y] humane nature, nor the frail body of man, which are ſometimes called [z] Fleſh.

But Fleſh is the [a] unmortified corruption of the Soul, which is [b] enmity againſt God: becauſe

1. It [c] hindreth us from doing good, and 2[d]. It [d] inclineth us to do evil.

The ſinful luſts of the Fleſh are the manifold [e] inordinate affections, and [f] evil concupiſcences of the mind, by which the temptations of the Devil are entertained, and the [g] good things of the world are abuſed to ſin.

[x] 1 Cor. 15. 39.
[y] Iſa. 58. 7.
[z] 1 Cor. 15. 50.
[a] Rom. 7. 25.
[b] Rom. 8. 7, 8.
[c] Gal. 5. 17.
[d] Rom. 7. 23.
[e] Gal. 5. 19, 20, 21.
[f] Jam. 1. 14.
[g] 1 Tim. 6. 10.

Secondly, that I ſhould believe, &c.] The ſecond thing promiſed in behalf of the Baptized perſon, is [h] faith, or a [i] belief of the Doctrine of Chriſtianity.

SECTION IV.

[h] Acts 8. 36, 37.
[i] Acts 26. 27, 28.

By believing is not here underſtood onely hiſtorical Faith, ſuch as the [k] Devil and wicked men may have:

Nor onely the [l] Faith of miracles, ſuch as *Judas* the Traitor, and other [m] wicked profeſſors of Religion may have had:

[k] Jam. 2. 19.
[l] 1 Cor. 13. 2.
[m] Mat. 7. 22, 23.

Nor

n Luke 8. 13. o Acts 8. 13, 21.

Nor only n temporary Faith, such as o hypocrites may have.

But this Faith is a gracious work of the p holy Spirit, whereby the q heart of man is enabled to r assent unto, and rely upon the s word of Gods Truth, and Gospel of Mans Salvation.

p 2 Cor. 4. 13. q Rom. 10. 10. r Joh. 3. 33. s Eph. 1. 13.

The doctrinal object of a Christians Faith is, in general, the t whole holy Scripture; and more particularly, all u the Articles of the w Christian Religion.

t Acts 24. 14. u Luk. 24. 25. w Joh. 20. 31.

This Faith is necessary to all men, as being a x duty commanded of God, and a means y without which a man cannot be saved.

x 1 Joh. 3. 23. y Mar. 16. 16.

SECTION V.

Thirdly, that I should keep Gods holy will, &c. The third thing promised in behalf of the Baptized person, is z Obedience to the a whole will of God, b revealed in his Laws.

z Luke 3. 12. a Jer. 7. 23. b Psal. 40. 8.

This Obedience is universal,

1. In respect of the object; because the obedient man, in his desire, keepeth c all Gods commandments.

2. In respect of the subject; because he keepeth them with d all his heart.

c Psal. 119. 128. d Deut. 26. 16.

3. In respect of duration; because

cauſe he walketh in them [e] all the days of his life.

[e] Luke 1. 74, 75.

Man is not ſaved by the tenor of the Covenant of [f] Works, the condition whereof is [g] perfect Obedience; but by the Covenant of Grace, the [h] condition whereof is true Faith. Yet is this Obedience, in doing good works, neceſſarily required: becauſe by it

[f] Gal. 2 16.
[g] Rom. 10. 5.
[h] Rom. 10. 9.

1. [i] God is glorified; 2d. [k] Our Neighbour is gained and edified; 3d. [l] Our own Faith is juſtified.

[i] Mat. 5. 16.
[k] 1 Pet. 3. 1, 2.
[l] Jam. 2. 18.

Doſt thou not think that thou art bound to believe and do, &c.] Believing and Doing, or [m] Faith and good Works, make up the whole doctrine and practice of Chriſtianity. And theſe are not to be [n] ſeparated: becauſe [o] Faith without Works is dead; and Works [p] without Faith cannot pleaſe God.

[m] 2 Tim. 1. 13.
[n] Acts 19. 18.
[o] Jam. 2. 20.
[p] Heb. 11. 6.

By Gods help ſo I will. And I heartily thank, &c.] Beſide our [q] firm reſolutions of Obedience unto God, it is chiefly required that we ſeek to him for help, that we may obey him. The means whereby God is to be ſought to for help, are [r] thankfulneſs for ſpiritual mercies already receiv-

SECTION VI.

[q] Pſal. 119. 106, 107.
[r] Col. 1. 3.

ed,

ed, and [f] Prayer for a continual supply of Grace for the time to come.

That he hath called me to this state of salvation, &c.] Gods calling is either [t] common, or special and effectual. Common calling is that whereby a [u] Nation, City, or Family are called to the knowledge of the means of Salvation. Special, or effectual calling, is that whereby God [w] calleth his [x] elect, out of their natural state of sin, unto [y] holiness and salvation, through Christ Jesus; and that ordinarily by means of the Gospel preached.

And I pray God to give me his grace &c.] To the performance of every good action, God by his preventing Grace giveth the [z] Will; by his assisting Grace, he giveth the [a] Power; and by his consummating Grace, he giveth the [b] Act, or Accomplishment.

[f] Col. 1. 9.
[t] Mat. 22. 14.
[u] Psal. 147. 19, 20.
[w] Rom. 8. 30.
[x] 1 Pet. 2. 9.
[y] 2 Thes. 2. 13, 14.
[z] 2 Cor. 3. 5.
[a] Phil. 13. 2.
[b] Phil. 1. 6.

The CREED.

Rehearse the Articles of thy belief.] The doctrine of a Christians Faith was anciently delivered in a [c] form of words: and so was openly [d] confessed, before admission to Baptism.

[c] 2 Tim. 1. 13.
[d] Acts 8. 36, 37.

AR-

ARTICLE I.

SECTION VII.

I believe in God] This first Article is the [c] foundation of those that follow.

God is an [f] eternal [g] Spirit, whose [h] Being is of himself: that is, who is not from any other. And therefore there is but [i] one only true God, from whom [k] all things have their Being.

The Father Almighty,] He is the [l] Father of Christ from eternity; and is called Christs [m] own Father, as Christ is called Gods [n] own Son. And for Christs sake, God is also [o] our heavenly Father, and can do for us [p] whatsoever he will.

Maker of heaven and earth] By heaven and earth is meant the [q] whole world, and all things therein: which God [r] created of nothing, by his word, [s] in six days, [t] for his own glory. And he still [u] preserveth all things by the same [w] word of his power.

[c] Joh. 14. 1.
[f] Psal. 90. 2.
[g] Joh. 4. 24.
[h] Exod. 3. 14.
[i] Isa. 44. 6.
[k] Acts 17. 24, 25.
[l] 2 Cor. 11. 31.
[m] Joh. 5. 18.
[n] Rom. 8. 32.
[o] Joh. 20. 17.
[p] Mar. 14. 36.
[q] Acts 17. 24.
[r] Heb. 11. 3.
[s] Exod. 20. 11.
[t] Col. 1. 16.
[u] Neh. 9. 6.
[w] Heb. 1. 3.

ARTICLE II.

SECTION VIII.

And in Jesus Christ.] In this second Article we [x] profess our faith in Jesus Christ. [y] *Jesus* signifieth a Sa-

[x] Acts 8. 37.
[y] Matt. 1. 21.

a Saviour; and was so called, because this Son of God is the [z] only Saviour of mankind. And *Christ*, or [a] Messiah, signifieth Anointed; and was so called, because he was [b] anointed to three [c] Offices: namely, to the Offices of a [d] Prophet, of a [e] Priest, and of a [f] King; which three under the Law, were in special manner Anointed.

z Acts 4. 12.
a Joh. 1. 41.
b Acts 10. 38.
c 1 Cor. 1. 30.
d 1 Kings 19. 16.
e Exod. 40. 13.
f 1 Kin. 1. 34.

Christ as a Prophet [g] instructeth his Church, outwardly by his word, and [h] inwardly by his Spirit.

g Luke 4. 18.
h Luk. 24. 45.

As a Priest he [i] reconcileth his Church, by his Satisfaction once, made on the Cross, and by his [k] continual Intercession still made at the right hand of his Father in heaven.

i 1 Tim. 2. 5, 6.
k Heb. 7. 25.

As a King he [l] governeth and [m] protecteth his Church.

l Eph. 1. 22.
m Eph. 5. 23.

His only Son,] In Christ are [n] two natures: namely, Divine nature, or the nature of God; and Humane nature, or the nature of Man. In respect of his Divine nature he is called the [o] only begotten Son of God, and is of the [p] same Divine Essence with the Father. In respect of his Humane nature, he is called the [q] Son of Man.

n Matt. 1. 23.
o Joh. 1. 18.
p Joh. 10. 30.
q Matt. 16. 13.

Our

Our Lord.] This title *Lord*, which is [r] diversly given to men, is here the peculiar attribute of Christ, the [f] sovereign Lord of lords: to whom belongeth [t] absolute Dominion over all, and [u] Obedience from all.

[r] 1 Cor. 8. 5, 6.
[f] Rev. 19. 16.
[t] Acts 10. 36.
[u] Phil. 2. 10, 11.

ARTICLE III.

Was conceived by the holy Ghost, In this third Article we confess, that when Christ was [w] made of the seed of *David* according to the flesh, he was [x] made in all things like unto us, but [y] without sin. For he being conceived only by the [z] operation of the holy Ghost, was most holy in his humane soul and body. *SECTION IX.*

[w] Rom. 1. 3.
[x] Heb. 2. 17.
[y] Heb. 7. 26.
[z] Luke 1. 35.

Born of the Virgin Mary.] That Christ might be our [a] near kinsman, and capable to redeem us, by paying our debt in the [b] same humane nature in which it was contracted; it was necessary he should be the [c] seed of the woman. And that he might appear to be the promised *Messias*, it was necessary he should be [d] born of a *Virgin* of the [e] linage of *David*.

[a] Ruth 2. 20.
[b] 1 Cor. 15. 21, 22.
[c] Gal. 4. 4.
[d] Matt. 1. 23.
[e] Matt. 1. 1.

ARTICLE IV.

Suffered under Pontius Pilate, In this fourth Article we confess that, according to the [f] Prophecies of *SECTION X.*

[f] Acts 3. 18.

of Scripture, [g] Christ ſuffered in his humane nature both in [h] ſoul and [i] body: his [k] divine nature being uncapable of ſuffering. For he was delivered to [l] *Pontius Pilate*, then *Roman* Governor in *Judea*: who being a man addicted to [m] cruelty and [n] ſinful compliance, [o] condemned Chriſt to be crucified.

Was Crucified,] As [p] *Iſaac* bare the wood which was prepared to burn him: ſo Chriſt [q] bare his own Croſs. And as [r] *Moſes* lifted up the Serpent on the Pole in the wilderneſs; ſo was *Chriſt* lifted up on the Croſs, to which [f] his hands and feet were nailed.

And by this [t] painful, ſhameful and accurſed death upon the Croſs, did Chriſt [u] expiate our ſin, and redeem us from the [w] curſe of the Law.

Dead] As [x] ſin-offerings under the Law were put to death: ſo [y] Chriſt by ſuffering death, became a ſacrifice for ſin. And tho' [z] his enemies put him to death, yet he [a] voluntarily laid down his life. And the blood which he ſhed was of infinite value, becauſe the [b] blood of that perſon, who was God as well as Man.

In

g 1 Pet. 4. 1.
h Mat. 26. 38.
i Joh. 19. 1, 2, 3.
k 1 Tim. 6. 15, 16.
l Matt. 27. 2.
m Luke 13. 1.
n Mar. 15. 15.
o Luke 23. 23, 24.
p Gen. 22. 6.
q Joh. 19. 17.
r Joh. 3. 14.
f Pſal. 22. 16.
t Heb. 12. 2.
u 1 Pet. 2. 24.
w Gal. 3. 13.
x Lev. 4. 29.
y Heb. 9. 28.
z Mark 10. 33, 34.
a Joh. 10. 17, 18.
b Acts 20. 28.

In this death, the [c] Soul of our Saviour was separated from his [d] body, but neither his soul nor [e] body were separated from his Divinity.

[c] Luk. 23.46.
[d] Vers. 53.
[e] Matt. 28. 6.

And buried.] Christ was buried [f] after the manner of the *Jewish* Nation; namely, [g] bound in Grave-cloaths with spices; and laid in the Grave, with a great stone rolled to the mouth of the Sepulcher. By which it was evident, that he was [h] certainly dead, and also that he did afterwards as [i] certainly rise again from the dead.

[f] Joh. 19. 20.
[g] Matt. 27. 59, 60.
[h] Acts 2. 29.
[i] Acts 13. 29, 30.

Descended into Hell.] After Christ was dead and buried, his [k] soul and body continued for a time in a separate condition [l] under the dominion of death: which condition is sometimes signified by the [m] Grave or [n] Hell.

[k] Acts 2. 31.
[l] Rom. 6. 9.
[m] Psal. 89 48.
[n] 1 Cor. 15. 55.

¶ *After the three Degrees of Christs* Humiliation; *namely,* Birth, Death, *and* Burial, *under the dominion of death; follow the three Degrees of his* Exaltation; *namely,* Resurrection, Ascension, *and* Glorification *in heaven.*

SECTION XI.

ARTICLE V.

The third day he rose again from the Dead.] In this fifth Article we con-

o Acts 13.36, 37. confeſs, that the o Body of Chriſt ſaw no corruption, as did the Bodies of the Patriarchs; becauſe it
p Acts 2. 24. was p impoſſible he ſhould be holden under the power of death. There-
q Heb. 11.17, 18. fore as q *Iſaac* was in a figure raiſed from the dead; ſo *Chriſt* did really
r Luke 24.34. r riſe again. For s the ſame Body and
s Verſ. 39. Soul of our Saviour, which were
t John 2. 19, 21, 22. ſeparated by death, were in his t Reſurrection reunited; and that by
u Joh. 10. 17, 18. his u own divine Power.

w Luk. 24.46. He roſe again the w third day,
x Luke 24. 1, 2, 3. which was the x firſt day of the week;
y Rev. 1. 10. and which, in memory of his Reſurrection, is called the y *Lords Day*.

ARTICLE VI.

SECTION XII.

He aſcended into Heaven,] In this ſixth Article we confeſs, that, as the
z Heb. 9.7. z High Prieſt under the Law entered once every year into the Holy of
a Ver. 11,12. Holies; ſo a Chriſt, an High Prieſt
b Ver. 24. of good things to come, once b aſcended c locally and d viſibly into
c Luk. 24. 51. d Acts 1. 9. the e Heaven of Heavens, that he
e Eph. 4. 10. might f prepare a place for us, and
f Joh. 14. 2, 3. receive us to it.

And ſitteth on the right hand of God the Father Almighty.] After Chriſts
g Mar. 16.19. Aſcenſion into Heaven, he g ſate, or

h ſtood

[h] ſtood on the right hand of God. That is, as a King and Judge he took up his [i] abode in a ſtate of [k] majeſty and [l] power, [m] above all creatures in heaven and in earth.

[h] Acts 7. 59.
[i] 1 Pet. 3. 22.
[k] Heb. 8. 1.
[l] Matt. 26. 64.
[m] Eph. 1. 20, 21.

And becauſe he ſitteth on the right hand of the Father Almighty, he is perfectly able to [n] ſubdue all his enemies; as alſo to [o] intercede for, and eternally to [p] ſave, thoſe that are his.

[n] Pſal. 110. 1.
[o] Rom. 8. 34.
[p] Rev. 3. 21.

ARTICLE VII.

From thence he ſhall come to judge the quick and the dead. In this ſeventh Article we confeſs, that Chriſt [q] ſhall come the ſecond time [r] from heaven, with great glory to [ſ] judge the World.

SECTION XIII.

[q] Acts 1. 11.
[r] Matt. 24. 30.
[ſ] Acts 17. 31.

In this laſt judgment, [t] Chriſt himſelf as ſupreme Judge, ſhall paſs the final ſentence: and the [u] Saints ſhall paſs their ſentence of approbation.

[t] Joh. 5. 22, 27.
[u] 1 Cor. 6. 2.

All ſhall be judged, as well the [w] quick that are [x] alive at the Lords coming, as the dead that ſhall be raiſed up.

[w] 1 Pet. 4. 5.
[x] 1 Theſ. 4. 15.

They ſhall be judged of [y] all things done in the Body, whether good or evil; and that by the [z] Books of Gods Omniſcience, of Life, of [a] mans Conſcience, and of the holy Scriptures.

[y] 2 Cor. 5. 10.
[z] Rev. 20. 12.
[a] Rom. 2. 15, 16.

ARTICLE VIII.

SECTION XIV.

I believe in the Holy Ghost.] In this eighth Article we profess to believe in the Holy Ghost, who, in respect of his nature, is the [b] third Person in the Divine Essence, and therefore [c] true God. And as he proceedeth from the [d] Father and the [e] Son, so he is a [f] Person distinct from both.

In respect of his office he is called the [h] Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of [i] Sanctification.

[b] 1 Joh. 5. 7.
[c] Acts 5. 3, 4.
[d] Joh. 14. 26.
[e] Joh. 15. 26.
[f] Acts 13. 2.
[g] Joh. 14. 16.
[h] Rom. 5. 5.
[i] 2 Thes. 2. 13.

ARTICLE IX.

SECTION XV.

The Holy Catholick Church, the communion of Saints.] In this ninth Article, by the Church of God is meant the [k] Corporation, or general Family of [l] all true Believers.

Gods Church is [m] built upon a Rock; for [n] Christ is the personal Foundation of it, and the [o] Apostles and Prophets are its doctrinal foundation. And the marks of it are the sincere [p] preaching of the Word of God, and the due administration of the holy Sacraments, by Ministers lawfully [q] called.

[k] Eph. 2. 19.
[l] Acts 2. 41, 47.
[m] Mat. 16. 18.
[n] 1 Cor. 3. 11.
[o] Eph. 2. 20.
[p] Acts 2. 41, 42.
[q] Rom. 10. 15.

It

It is distinguished into the [r] Church militant, which is here upon earth; and the [s] Church triumphant, which is in Heaven.

[r] Acts 8. 1.
[s] Heb. 12. 23.

The Communion of Saints is the first [t] Christian privilege. For as the [u] mystical Body, the Church, hath an union with Christ, who is the Head of it; and therefore it is Holy: so in it there is a [w] Communion of the Members between themselves, which is called the Communion of Saints.

[t] 1 Joh 1. 7.
[u] Eph. 5. 23, 25, 26.
[w] 1 Cor. 12. 26, 27.

The Church is Catholick, or universal, in respect of [x] Persons, Place, Doctrine, and Time.

[x] Matt. 28. 19, 20.

ARTICLE X.

SECTION XVI.

The forgiveness of sins.] In this tenth Article, the second Christian privilege, is the [y] forgiveness of sins, which is preached to all men, in the name of Christ, and sealed in [z] Baptism: but is not communicable to the [a] sinful angels.

[y] Luke 24. 46, 47.
[z] Acts 2. 38.
[a] 2 Pet. 2. 4.

[b] Sin is a transgression of the Law of God; and is [c] onely forgiven by him, against whom is is committed.

[b] 1 Joh. 3. 4.
[c] Mar. 2. 7.

Sin is distinguished into Original sin, which is the [d] sinfulness of man's nature; and Actual sin, which is

[d] Psal. 51. 5.

[e] committed in thought, word, and deed. And both these sorts of sin [f] deserve eternal death, but are [g] pardonable by the merits of Christ.

[e] Mat. 15.19.
[f] Rom. 6.23.
[g] Col. 2.13.

ARTICLE XI.

SECTION XVII.

The Resurrection of the body.] In this eleventh Article, the third Christian Privilege, is the [h] raising of our mortal Bodies from the [i] corruption of the grave, unto immortal glory, by vertue of the [k] Resurrection of Christ.

The truth of this Article is founded upon the [l] Power and good Pleasure of God, who both can and will raise from the dead the [m] very same Body that died.

It hath been believed by the [n] Fathers under the Old Testament, as well as it is by [o] Christians under the New, that there shall be a Resurrection both of the just and unjust.

[h] Luk. 14.14.
[i] 1 Cor. 15.54.
[k] 2 Cor. 4.14.
[l] 1 Cor. 6.14.
[m] Job 19.26, 27.
[n] Dan. 12.2.
[o] Acts 24.15.

ARTICLE XII.

SECTION XVIII.

The life everlasting.] In this twelfth Article, the fourth Christian Privilege, is the [p] enjoyment of everlasting life.

By life is here meant the fruition of all [q] true happiness in soul and

[p] Joh. 5.24.
[q] Psal. 16.11.

body; when the faculties of the Soul shall be [r] perfectly enlightned and [s] sanctifyed; and the [t] Body spiritualized and [u] exceedingly glorifyed.

To this Life everlasting is opposed [w] everlasting Death, which is the [x] portion of the wicked.

And this Death consisteth in the loss of God's presence, and [y] all other comforts; and in the enduring the [z] sting of Conscience, and [a] torments of Hell-fire for ever.

[r] 1 Cor. 13. 12.
[s] Heb. 12. 22, 23.
[t] 1 Cor. 15. 44.
[u] Phil. 3. 21.
[w] 2 Thes. 1. 8, 9.
[x] Mat. 25. 41.
[y] Rev. 14. 11.
[z] Mar. 9. 44.
[a] Rev. 21. 8.

First I learn to believe in God the Father, &c. In the Divine essence, which is but one, there are [b] three [c] distinct Persons; namely, [d] the Father, the Son, and the holy Ghost, who are distinguished by their Properties.

SECTION XIX.

[b] 1 Joh. 5. 7.
[c] Mat. 3. 16, 17.
[d] Mat. 28. 19.

It is the Property of the Father to [e] beget the Son. It is the Property of the Son to be [f] begotten of the Father. It is the Property of the holy Ghost to [g] proceed from the Father and the Son.

[e] Psal. 2. 7.
[f] Joh. 1. 14.
[g] Joh. 15. 26.

The Creation of the World is ascribed to the Father, who [h] made all things by the Son, and [i] efficacy of the Holy Ghost.

[h] Heb. 1. 2.
[i] Gen. 1. 2

The Redemption of mankind is

k 1 Tim. 2. 5, 6. ascribed to the Son, as the k only person that became a ransom for them.

The Sanctification of God's elect people is ascribed to the holy Ghost, as the Spirit of holiness, by whose l 1 Pet. 1. 2. l operation they are made holy.

The COMMANDMENTS.

SECTION XX.

Ten Commandments.] Though the m Commandment of God be exceeding broad, yet hath he, in great wisdom and compassion to us, contracted those many Laws into n ten Precepts, and those ten Precepts into o two Tables; both which are p fulfilled by one spiritual grace, which is Love.

m Psal. 119. 96. n Exo. 34. 28. o Exod. 31. 18. p Rom. 13. 10.

Of the Commandments, some are propounded q negatively, and forbid Sins: and some are propounded affirmatively, and enjoyn Duties.

q Mat. 5. 33.

A Negative Commandment forbiddeth every sort and degree of the Sin, and the r inducements to it; and enjoyneth the f contrary Duty.

r 1 Thes. 5. 22. f Eph. 4. 28.

An Affirmative Commandment enjoyneth every sort and degree of the Duty, and the t means conducing to it, and forbiddeth the u contrary Sin.

t Rom. 14. 19. u Mar. 7. 10.

A

A Commandment which enjoyneth the duty of one Related, enjoyneth also the [w] mutual duty of the other who is Related to him.

[w] Eph. 6.2,4.

The same which God spake, &c.] The ten Commandments were [x] delivered both by a voice, and by writing: and accordingly, the declared will of God is distinguished into the [y] Unwritten, and the Written Word of God.

SECTION XXI.

[x] Deut. 5.22.

[y] 2 Thes. 2. 15.

The Church had the Unwritten Word of God, declared in [z] diverse manners, from the [a] beginning of the world, till the time of [b] Moses. And since the time of Moses, the Church hath had the Written Word, which is call'd the [c] holy Scriptures.

[z] Heb. 1.1.

[a] Luke 1. 70.

[b] Neh. 9. 14

[c] Rom. 1. 2.

They are call'd Scriptures, because [d] Written; and Holy, because written by [e] holy men, who were inspired by the Holy Ghost.

[d] Hos. 8. 12

[e] 2 Pet. 1.20, 21.

The PREFACE.

I am the Lord thy God who brought thee &c.] In this Preface to the ten Commandments, is set forth the Authority of God that commandeth, and the reason of Man's [f] Obedience to him onely.

[f] Hos. 13.4.

He

He that commandeth is the Creator and supreme Lord of all men, and
g Gal. 6. 16. the g God of Israel his people: and
h Lev. 19. 37. therefore hath h authority to give them Laws.

i Numb. 15. 40, 41. Man is obliged to obey that i his
k Jam. 4. 12. God, who hath made, k preserved,
l Deut. 4. 20. and also l redeemed him from the E-
m Luke 1. 74. gyptian m bondage of Sin and Satan.

COMMANDMENT I.

SECTION XXII.

Thou shalt have none other Gods but me.] In the Moral Law, which is
n 1 Joh. 3. 22. the n Rule of good works, this first Commandment, which concerns the acknowledgement of God, forbiddeth these Sins:

o Psal. 14. 1. 1. The Sin of Atheists, who o acknowledge no God.

p Gal. 4. 8. 2. The Sin of such as serve p false
q 2 Kin. 17. 33, 34. Gods. 3. The Sin of such as q serve not the true God onely and aright.

The same Commandment enjoyneth these Duties:

r Mar. 12. 32. 1. That we acknowledge r but one God.

s 1 Cor. 8. 6. 2. That we have the s onely true God for our God; which must appear by our

1. Loving

1. [c] Loving
2. [u] Fearing
3. [w] Truſting in
4. [x] Obeying

} him above all others.

[t] Mar. 12.30.
[u] Mar. 10.28.
[w] Prov. 3. 5.
[x] Acts 5. 29.

COMMAND. II.

Thou ſhalt not make to thy ſelf any &c. In this ſecond Commandment, which concerns the worſhip of God, are forbidden theſe Sins:

SECTION XXIII.

1. The appointing [y] any kind of Image for Religious Worſhip.

[y] Lev. 26. 1.

2. The worſhipping ſuch an Image, or [z] any other Creature.

[z] Rev. 22. 8, 9.

3. The [a] neglect of the worſhip of the true God.

[a] Rom. 1. 25.

4. The [b] worſhipping him after a falſe manner:

[b] Mat. 15. 8, 9.

Becauſe the Lord is a [c] jealous God, and a [d] ſevere puniſher of Idolaters.

[c] Iſa. 42. 8.
[d] Deut. 8. 19.

In the ſame Commandment are enjoyned theſe Duties:

1. That God [e] only be religiouſly worſhipped, according to his own [f] preſcription.

[e] Mat. 4. 10.
[f] Lev. 10. 1.

2. That he be worſhipped both in [g] Body and [h] Spirit.

[g] Pſal. 95. 6.
[h] Joh. 4. 23.

And to ſuch worſhippers, who thus love and obey the Lord, he hath [i] promiſed his eſpecial Mercy.

[i] Joh. 9. 31.

COM-

COMMAND. III.

SECTION XXIV.

Thou shalt not take the Name &c.] In this third Commandment, which concerns the Name of God, are forbidden these Sins:

k Job 1. 5. 1. k Irreverend thoughts of God.

l Rev. 13. 6. 2. l Blasphemy, or dishonourable mention of his Name.

m Zech. 8. 17. 3. m False Swearing, in avouching an untruth.

n Mat. 5. 33. 4. n Perjury, or breaking a lawful Oath.

o Rom. 2. 24. 5. o Causing the Name of God, and our holy Profession, to be blasphemed by others:

And such Sins God himself hath

p 2 Sam. 12. 14. especially p threatned to punish.

In the same Commandment are enjoyned these Duties:

q Psal. 103, 1, 2. 1. To q think and speak reverendly of the Names and Attributes of God.

r Acts 13. 48. 2. To r glorify him in his holy Word and Ordinances, that bear his Name.

s Deut. 6. 13. 3. To s use his Name with reverence in taking religious Oaths.

t Jer. 4. 2. 4. To t observe such Oaths with Religious care and conscience.

5. To

5. To [u] glorify God by a Christian converſation. [u] 1 Tim. 6. 1.

COMMAND. IV.

Remember that thou keep holy &c. This fourth Commandment concerns the Sabbath of the Lord, which is to be kept holy, or [w] ſanctifyed: that is, ſeparated from a common to an holy uſe. [w] Deut. 15. 19, 20.

[x] God ſanctifyed the ſeventh day, after he had finiſhed his works of the firſt Creation; and [y] accordingly he commanded his people to ſanctify it. [x] Gen. 2. 3. [y] Expd. 8 1. 16, 17.

After the Reſurrection of Chriſt, inſtead of the ſeventh day from the beginning of the Creation, was obſerved the firſt day of the week, called [z] the Lord's day. And to this is referred the [a] practice of Chriſt and his [b] diſciples. [z] Rev. 1. 10. [a] Joh. 20. 19, 26. [b] Acts 20. 7.

In this Commandment is enjoyned an eſpecial attendance upon God's ſervices on that day: ſuch as 1. [c] Prayer, 2. [d] Diſpenſing and receiving his Word, 3. [e] Partaking in his Sacraments, 4. [f] Relieving his Saints, and 5. Meditating upon his works of [g] Creation and [h] Redemption. [c] Acts 16. 13. [d] Acts 13. 44. [e] Acts 20. 7. [f] 1 Cor. 16. 1, 2. [g] Pſal. 92. title & verſes 1, 2. [h] Deut. 5. 15.

In the ſame Commandment are forbidden our worldly [i] Undertakings [i] Iſa. 58. 13.

SECTION XXV.

[k] Neh. 13. 15. ings and [k] Employments on this holy day: excepting such as concern acts of [l] Piety, [m] Charity, [n] Necessity, or [o] Decency.

[l] Matt. 12. 5.
[m] Luke 6. 9.
[n] Luke 14. 5.
[o] Luke 6. 1.

The observation of this seventh Day, is to be [p] remembred every day: and [q] Governors are to require that observation of it, from all that are subject to them.

[p] Isa. 66. 23.
[q] Neh. 13. 17.

SECTION XXVI.

COMMAND. V.

Honour thy father and thy mother, &c. In this fifth Commandment, which is the Commandment of Relations, and concerns Man's Dignity, are enjoyned the mutual Duties of Inferiours and Superiours.

From Children to Parents is required Honour, which implyeth. 1. [r] Fear, 2. [s] Reverence, 3. [t] Obedience, and 4. [u] Maintenance. And the [w] contrary Vices are forbidden.

[r] Lev. 19. 3.
[s] Gen. 31. 35.
[t] Eph. 6. 1, 2.
[u] 1 Tim. 5. 4.
[w] Lev. 20. 9.

This Commandment concerns not only [x] natural Parents, but extends also to [y] Magistrates in the State, [z] Ministers in the Church, and [a] Masters in Families; who are also called Fathers.

[x] Heb. 12. 9.
[y] Isa. 49. 23.
[z] 1 Cor. 4. 15.
[a] 2 Kings 5. 13.

The reciprocal duties of Superiours to Inferiours are likewise required in this Commandment: namely,

of

of [b] natural Parents, [c] Magistrates, [d] Ministers, and [e] Masters. And the [f] contrary Vices are forbidden.

And here are also enjoyned the [g] mutual Duties of Husbands and Wives.

And to encourage all in their relative Duties to each other, here is an especial [h] Promise annexed to this Precept.

[b] Eph. 6. 4.
[c] Psal. 78. 70, 71.
[d] 1 Pet. 5. 2.
[e] Col. 4. 1.
[f] Psal. 106. 37.
[g] 1 Pet. 3. 1, 7.
[h] Eph. 6. 2, 3.

COMMAND. VI.

SECTION XXVII.

Thou shalt do no murder.] In this fixth Commandment, which concerns Man's life, are forbidden these Sins:

1. [i] Hatred.
2. [k] Causeless and revengeful anger.
3. [l] Grievous Reproaches.
4. [m] Occasion of Bloodshed.
5. [n] Contrivance of Man's death.
6. [o] Actual and wilful Murther.

[i] 1 Joh. 3. 15.
[k] Matt. 5. 21, 22.
[l] Psal. 64. 3.
[m] Deut. 22. 8.
[n] 2 Sam. 12. 9.
[o] Exod. 21. 14.

In the same Commandment is enjoyn'd the preservation of Man's life,

1. By a [p] seasonable and [q] moderate use of God's Creatures ordained for that end;
2. By a prudent [r] avoiding of Dangers;
3. By flying all Sins: and particularly,

[p] Eccl. 10. 17.
[q] 1 Tim. 5. 23.
[r] Mat. 10. 23.

[f] Pſal. 55. 23. [t] Prov. 5. 11. [u] Prov. 6. 32.

culariy, [f] Murther and Uncleanneſs, which are noted to be eſpecially deſtructive to the [t] Body and [u] Soul of him that commits them.

COMMAND. VII.

SECTION XXVIII.

Thou ſhalt not commit Adultery.] In this ſeventh Commandment, which concerns Man's Chaſtity, are forbidden

[w] Matt. 5. 27, 28. [x] 2 Pet. 2. 14. [y] 1 Cor. 7. 10. [z] Eph. 5. 3. [a] 1 Cor. 5. 1, 9. [b] Luk 16. 18.

Adulterous or laſcivious
1. [w] Thoughts,
2. [x] Looks,
3. [y] Attire,
4. [z] Words, and
5. [a] Acts of Adultery and Fornication; as alſo 6. [b] Unlawful Marriages.

[c] 2 Sam. 11. 2. [d] Jer. 5. 7.

Beſides theſe Sins more directly againſt this Commandment, are herein alſo forbidden ſuch Sins as become occaſional to theſe? [c] as Idleneſs, [d] Exceſs in eating and drinking, and the like.

[e] 1 Theſſ. 4. 5. [f] 1 Pet. 3. 2. [g] 1 Tim. 2. 9. [h] 1 Pet. 5. 8.

In the ſame Commandment are enjoyned Chaſtity and Modeſty in [e] Thoughts, [f] Behaviour, and [g] Apparel; as alſo [h] Sobriety and Vigilancy.

COMMAND VIII.

SECTION XXIX.

Thou ſhalt not ſteal.] In this eighth Commandment, which concerns

Man's

Man's Goods, are forbidden these Sins:

1. Covetous Desires. *i* Joh. 12. 6.
2. [k] Bribery. *k* Isa. 1. 23.
3. [l] Withholding other mens dues. *l* James 5. 4.
4. [m] Defraudation, or deceitful Stealth. *m* 1 Thes. 4. 6.
5. [n] Oppression, or violent Robbery. *n* Luke 3. 14.
6. [o] Sacriledge, or robbing of God. *o* Mal. 3. 8.

In the same Commandment are enjoyned these Duties.

1. [p] To give to all their dues. *p* Rom. 13, 7.
2. [q] To live in a lawful Calling. *q* Eph. 4. 28.
3. [r] To be diligent in that Calling. *r* 2 Thes. 3. 11, 12.
4. [s] To restore that which hath been stolen. *s* Ezek. 33. 15.
5. [t] To give charitably to the poor. *t* Prov. 3. 27, 28.
6. [u] To avoid the company of the breakers of this Law. *u* Prov. 29. 24.

COMMAND. IX.

Thou shalt not bear false witness, &c.] In this ninth Commandment, which concerns Man's good Name, are forbidden these Sins:

SECTION XXX.

1. [w] Lyes. *w* Eph. 4. 25.
2. [x] Groundless Jealousies. *x* 1 Sam. 22. 13
3. The [y] raising, [z] taking up, or [a] di- *y* Exod. 23. 1. *z* Psal. 15. 3.

[a] Prov. 10. 12. [a] divulging of false or malicious Reports.

[b] 1 Kings 21. 9, 10. 4. [b] The suborning or encouraging of false Witnesses.

In the same Commandment are enjoyned these Duties, which maintain [c] Veracity and Charity:

[c] Eph. 4. 15.
[d] Zech. 8. 19.
[e] Eph. 4. 25.
[f] Phil. 4. 8.

1. [d] To love and [e] speak the truth.

2. [f] To preserve our own Reputation.

[g] Acts 25. 8.
[h] Luk. 23. 41.

3. Seasonably to vindicate our [g] selves and our [h] innocent Neighbours.

[i] 1 Pet. 4. 8. 4. [i] to cover the infirmities of others.

COMMAND. X.

SECTION XXXI.

Thou shalt not covet thy neighbours house, &c. In this tenth Commandment, which especially concerns Man's desires, are forbidden,

[k] Rom. 7. 7.
[l] James 1. 14.

1. In general, [k] sinful lusts, and the first [l] motions of original corruption.

2. In particular, the coveting our Neighbour's [m] House, [n] Wife, Servants, and [o] other goods belonging to him.

[m] Mic. 2. 2.
[n] Jer. 5. 8.
[o] Acts 20. 33.

In the same Commandment are enjoyned these Duties:

[p] 1 Cor. 9. 25.

1. [p] To regulate our affections.

2. [q] To

2. [q] To restrain sinful desires. q Tit. 2. 12.

3. [r] To be content with our present estate. And for the attaining of this Contentment, we must use the means: namely,

Meditation upon
1. [s] God's appointments. s 1 Cor. 7.20.
2. [t] The Creatures insufficiency. t Eccles. 5.10.
3. [u] Our own unworthiness. u Gen. 32.10.

I learn two things: my Duty towards God, &c. | The [w] two branches of Love [x] to God and Man, Compleat a Christian's duty, and are not to be [y] separated.

SECTION XXXII.

w Mat. 22.40.
x Acts 24.16.
y 1 Joh. 4.21.

[z] God must be loved above all things; and that for his own sake.

z Luk. 10.27.

[a] A Man's Neighbour must be loved as himself; and that for God's sake.

a Lev. 19.18.

A Man's Neighbour is any [b] other person beside himself, that stands in [c] need of his help: though he be of [d] another Nation or Religion; yea, though he be his [e] professed Enemy.

b Rom. 13.8.
c Luk. 10.29, 33. 36. 37.
d Joh. 4. 9.
e Exod. 23. 4, 5.

A Man loves his Neighbour as himself, when he loves him with the same kind of love, which he owes to himself: and that is,

1. [f] Pure, not for gain; f Luke 6. 32.

2. [g] Sin-

g 1 Joh. 3.18.
h 2 Tim. 3 2, 4.
i Lev. 19. 17.
k 1 Pet. 4. 8.

2. [g] Sincere, not fained;
3. [h] Moderate, or leſs than his love to God;
4. [i] Ordinate, tendring the Soul more than the Body;
5. [k] Fervent, and conſtant.

SECTION XXXIII.

l Hoſ. 7. 14.
m Acts 7.10.
n Luke 11. 2.
o 2 Sam. 15. 31.
p Rom. 10.14.
q Matt. 4.10.
r James 1. 6.
ſ James 5.14.
t Pſal. 145.18.
u Neh. 2.4,5.
w Joh. 16.24.
x Mar. 11.25.
y James 5.16.
z Luke 18. 1.

—To call for by diligent Prayer.] Prayer is a calling upon God with the [l] Heart, and ſometimes with the [m] voice, as well in a [n] preſcript Form of words, as in [o] occaſional Expreſſions. Prayer ought to be made

1. [p] To God as the [q] only object of Religious Worſhip;
2. [r] In Faith, and [ſ] according to the will of God;
3. [t] In Sincerity of Heart, and with the [u] uſe of means to attain what is deſired;
4. [w] Through the mediation of Chriſt, and [x] with Charity to men;
5. With [y] Fervency, and [z] Perſeverance.

The LORD's Prayer.

SECTION XXXIV.

a Luk. 11. 1, 2.

In the Lord's Prayer (which is ſo called, becauſe [a] taught us by our Lord Jeſus Chriſt) are contained the Preface

Preface, six Petitions, and the Doxologie or Conclusion.

The PREFACE.

Our Father which art in Heaven, In this Preface we are taught to direct our Prayers [b] to God in the heavens: because he only is [c] every where present to receive all our petitions, though but conceived in heart.

As he is our Father, he is [d] most willing to relieve: and we ought to come unto him with humble [e] Confidence.

As he is in Heaven, he is [f] most able to relieve: and we ought to come unto him with holy [g] Reverence.

In that we are taught to say, Our Father; we are commanded to [h] pray one for another, as brethren; and we ought to come unto God with brotherly [i] Charity.

[b] Lam. 3.41.
[c] 1 Kings 8. 38, 39.
[d] Mark 7.11.
[e] 1 Joh. 5.14.
[f] Psal. 115.3.
[g] Eccles. 5.2.
[h] 1 Thes. 5. 25.
[i] Zeph. 3.9.

PETITION. I.

Hallowed be thy Name, The three first Petitions concern God's Glory; the three last concern our own Wants.

SECTION XXXV.

In this first Petition, we are taught to desire and endeavour [k] first and

[k] Psal. 148.13.

chiefly the glorification of God's holy Name.

By the Name of God is meant, in general, [l] God himself; in particular are meant

1. [m] his Titles; as, Lord, God, &c.
2. [n] his Attributes; as his Mercy, Justice, &c.
3. [o] his Memorials; as, his Word, Day, &c.

To Hallow, or [p] Sanctify, signifieth to consecrate to an holy use, or to glorify.

So that in this Petition we pray, that the great [q] Name of our God, and our holy Profession be not blasphemed, but [r] glorified by our selves [s] and others; in [t] thought, [u] word, and deed.

[l] 1 Kin. 5. 5. Acts 7. 47.
[m] Exod. 6. 3.
[n] Exod. 34. 5, 6.
[o] Psal. 138. 2.
[p] Lev. 10. 3
[q] Rom. 2. 24.
[r] Psal. 72. 19.
[s] 1 Pet. 3. 15.
[t] Rom. 15. 6.
[u] Matt. 5. 16.

PETITION II.

SECTION XXXVI.

Thy kingdom come. In this second Petition we are taught to pray, that the Kingdom of God may be established; and that the contrary Kingdoms of Satan, [w] Sin, and Death may be destroyed.

[w] Rom. 5. 21.

The Kingdom of God is threefold: namely,

1. Power.
2. Grace.
3. Glory.

1. The

1. The Kingdom of Power is that whereby God [x] ruleth over all creatures, though his professed enemies. And concerning this we pray, that he would order [y] all things for the glory of his name, and the good of his people.

2. The Kingdom of Grace is that whereby God [z] ruleth in the hearts of his children, by his Word and Spirit. And concerning this we pray, that he [a] would deliver us from the power of darkness, increase our graces, and propagate his Gospel.

3. The Kingdom of Glory is [b] in Heaven. And concerning this we pray, that God would finish these days of Sin, and send his [c] Son Jesus Christ in the clouds for the accomplishment of our Salvation.

In praying that [d] God's Kingdom may Come, we desire that his Spiritual dominion may be settled where it is not received; and may be [e] enlarged, where it is received.

x Psal. 11.2.

y Psal. 67.34.

z Heb. 1. 8.

a Col. 1. 13.

b Luke 23. 42, 43.

c Matt. 25.34.

d Rev. 12.10.

e Mich. 4. 2.

PETITION III.

Thy will be done.] In this third Petition is expressed the matter, and the manner of our obedience to God.

SECTION XXXVII.

The matter of our obedience is,

f Luke 22.42. that God's [f] Will may be done, and not ours. And this will of God is

g Deut. 29.29. two fold: namely, { 1. [g] Secret, and 2. Revealed.

Concerning God's Secret Will

h Acts 21.13, 14. which requireth [h] Passive obedience,

i Matt. 26.42. we pray for patient [i] submission to it.

k Psal. 40. 8. Concerning [k] God's Will revealed

l Acts 9. 6. in his Word, which requireth [l] Active obedience, we pray that he

m Psal. 143. 10. would both [m] teach us to know it, and enable us to perform it.

The manner of our obedience is

n Psal. 103. 20. the pattern of the holy [n] Angels in heaven, who do the will of God per-

o Job 1. 16. fectly: for they minister unto him,

p Isa. 6. 2. 1. [o] Readily, 2. [p] Speedily, 3. [q] Faith-

q Psal. 103. 21. fully, and 4. [r] Constantly.

r Mat. 18. 10.

PETITION IV.

SECTION XXXVIII.

Give us this day, &c.] In this fourth Petition we are taught to profess our dependance upon God for this pre-

s Acts 17. 25. sent life, [s] and the supports of it.

t Psal. 37. 25. By [t] Bread, are meant all outward comforts necessary for this Life.

u 2 Thes. 3. 17. By [u] Our bread, is meant that which is procured by direct and honest means.

By Daily bread, is meant that

w Prov. 30. 8. which is [w] convenient for our pre-

sent

sent conditions and occasions.

By saying to our heavenly Father, Give us our bread, we desire it may be given us with his Fatherly [x] blessing.

By saying, this day; we intimate our [y] contentedness with present necessaries, and our purpose to [z] continue daily Prayer.

And by thus praying, 1. We cast our [a] cares upon God, 2. We obtain [b] good things from his fatherly hand, and, 3. His [c] good creatures are sanctifyed to us.

And if we be required thus daily to seek food for our frail Bodies; [d] much more are we obliged to [e] labour for the Spiritual food of our Souls.

[x] Exod. 23. 25.
[y] Exod. 16. 4.
[z] 1 Thes. 5. 17.
[a] Phil. 4. 6.
[b] Matt. 7. 11.
[c] 1 Tim. 4. 4, 5.
[d] Matt. 6. 33.
[e] Joh. 6. 27.

PETITION V.

And forgive us our trespasses, &c.] In this fifth Petition, which is coupled with the fourth, we are taught [f] Daily to beg pardon for Sin; as we Daily beg our necessary food.

SECTION XXXIX.

By trespasses or [g] debts, are meant Sins, by which we become indebted to the justice of God. So that herein, [h] God is the Creditor, [i] Man the Debtor, Sin the Debt, and Christ the Surety. There-

[f] Psal. 7. 11.
[g] Mat. 18. 32, 35.
[h] Psal. 51. 4.
[i] Isa. 53. 6.

[k] Psal. 130. 3. Therefore we pray, 1. That [k] God would not exact of us the penalty of Sin. 2. That he would accept of [l] 2 Cor. 5. 21. [l] Christ's satisfaction for us, and [m] Eph. 4. 32. 3. That he would for [m] Christ's sake discharge us from the Debt. And so [n] 1 Joh. 1. 9. forgiveness is an Act of God's [n] justice, in reference to Christ; but an [o] Mich. 7. 18. act of [o] mercy to the Sinner.

Our Forgiving the Trespasses of others is used as an Argument to God, and an obligation to our selves. [p] Luke 11. 4. Our Argument is; if [p] we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive us. Our Obligation is [q] Mark 11. 25, 26. so to [q] forgive others, as we desire God to forgive us.

PETITION VI.

SECTION XL.

And lead us not into temptation, &c.] In this sixth Petition, which is coupled with the fifth, we are taught to pray for deliverance from the [r] Rom. 8. 1. [r] power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

We pray conditionally, if it please [s] Rev. 3. 10. God, to be [s] delivered from Temptation: but we pray absolutely to be

be [t] delivered from the Evil of it.

Though God be pleased to try us, yet properly he [u] tempteth, or enticeth not to evil: however, for our Sins, he may both suffer [w] Satan to tempt us to Sin: and may [x] withdraw the assistance of his holy Spirit from us.

If it please God that we be tempted, our Prayer is, that he will

1. [y] Be with us in
2. [z] Support us under
3. [a] Deliver us out of

} the Temptation.

There is the evil One, which is Satan; and the evil Thing, which is Sin: and we pray to be [b] delivered from the dominion of both. Because [c] Prayer is an especial means to preserve from the danger of temptation to evil.

t Joh. 17. 15.

u James 1. 13.

w 2 Sam. 24. 1. 1 Chron. 21. 2.

x 1 Sam. 16. 14.

y Psal. 23. 4.

z 1 Cor. 10. 13.

a 2 Pet. 2. 9.

b Psal. 119. 133.

c Mat. 26. 41.

The DOXOLOGIE.

For thine is the kingdom, &c.] This Conclusion of the Lord's Prayer is both a form of Thanks-giving, such as had been anciently [d] used by David; and also a Reason, why the foregoing Petitions are presented to our heavenly Father. The Reason is, because unto him belongeth all

SECTION XLI.

d 1 Chron. 29. 11.

e Psal. 96. 7, 10. *f* Psal. 22. 28. *g* 2 Chron. 20. 6. *h* Rev. 5. 13. *i* Dan. 2. 37. *k* 1 Tim. 1. 17. *l* Jer. 28. 6. *m* 1 Cor. 14. 16. *n* 2 Cor. 1. 20. *o* 1 King. 1. 36.

[e] all Dominion, Power, and Glory.

By Kingdom, is meant Authority and [f] Right of dominion over all.

By Power, is meant [g] Almighty ability to command all.

By Glory, is meant that [h] Honour arising from the excellency of God's goodness and greatness, which is due to him from all creatures.

By For ever, is shewed, that, though [i] Dominion, Power and Glory, do in some respect belong to earthly Princes; yet [k] originally, eminently, and eternally they belong onely unto God.

AMEN, or [l] So be it, signifyeth [m] Approbation, [n] Assurance, and [o] Desire of accomplishment.

SECTION XLII.

p 1 Tim. 2. 1. *q* Hos. 14. 2. *r* Dan. 9. 3, 4.

What desirest thou of God in this Prayer?] There are four parts of Prayer: namely, [p] Supplication, Apprecation, Intercession, and Giving of Thanks.

1. Supplication, or Deprecation is made for the [q] avoiding of the evil of sin or punishment. And to this belong the [r] confession of Sin, and the observation of religious Fasting.

2. Apprecation, or Prayer, is made for

for the [f] attaining of good things Spiritual, or Temporal. [f] Phil. 4. 6.

3. Interceſſion, or [t] Prayer for others, is made for thoſe whom God requireth us to pray for. [t] Jam. 5. 16.

4. [u] Giving of thanks is returned for good things received. And to this belong the [w] ſinging of Pſalms, and the obſervation of Religious Feaſting. [u] Heb. 13. 15. [w] Pſal. 81. 1, 2, 3.

Prayer ſuppoſeth [x] ſenſe of want; and Thankſ-giving ſuppoſeth [y] ſenſe of enjoyment. [x] James 1. 5. [y] Pſal. 103. 2.

What God hath abſolutely [z] required, or [a] promiſed; muſt be abſolutely prayed for; and what he hath abſolutely [b] forbidden, muſt be abſolutely prayed againſt. [z] Pſal. 119. 4, 5. [a] 1 Chron. 17. 23. [b] Pſal. 119. 133.

What God hath required, or promiſed [c] conditionally; muſt be prayed for under the ſame conditions. [c] Luk. 22. 42.

The SACRAMENTS.

SECTION XLIII.

Two Sacraments onely, &c.] As there were two chief Sacraments of the Old Teſtament; namely, [d] Circumciſion, and the Paſſover: ſo there are two Sacraments of the New [d] Exod. 12. 48

e 1 Cor. 12. 13. Teſtament; namely, [e] Baptiſm, and the Supper of the Lord.

f Col. 2. 11. 13. *g* Acts 2. 41. *h* 1 Cor. 5. 7, 8. *i* Acts 2. 42. By Baptiſm, which [f] anſwereth to Circumciſion, we are [g] admitted into the Church of Chriſt: and by the Lord's Supper, which [h] anſwereth to the Paſſover, we are ſpiritually [i] nouriſhed.

k Joh. 3. 5. *l* Joh. 3. 4. *m* 1 Cor. 11. 33. *n* 1 Cor. 11. 26. Baptiſm ſetteth forth new [k] Birth: and therefore it is adminiſtred but once, becauſe it is ſufficient to be [l] once born. The Lord's Supper ſetteth forth Spiritual [m] Food: and therefore it is adminiſtred [n] often, becauſe it is expedient to be often fed.

—Outward and viſible ſign — ordained by Chriſt himſelf, &c.] Chriſt in his gracious condeſcention to us, ordained Sacramental Signes, 1. To *o* Gal. 3. 1. [o] inform our underſtanding; 2. To *p* Luk. 22. 19. [p] refreſh our memories; and 3. To *q* Zech. 12. 10. [q] excite our affections.

— As a means whereby we receive, &c.] The outward Signes do *r* Gen. 17. 11. *ſ* Matt. 26. 26. *t* Rom. 4. 11. [r] ſignify, [ſ] exhibite, and [t] ſeal the Spiritual Graces to the believing receiver.

Two parts.] The uſe of the outward Signes, both in *u* Baptiſm and *w* 1 Cor. 11. 23. the [w] Lord's Supper, is warranted by God's

God's command: and the benefit of the inward Graces both in that [x] first and [y] second Sacrament, is assured by God's promise.

[x] Acts 2. 38, 39.
[y] 1 Cor. 10. 16.

Water wherein the person is baptized, &c.] Baptism signifieth a [z] washing, or application of water by [a] dipping or [b] sprinkling, [c] in the name of the blessed Trinity.

SECTION XLIV.

[z] Acts 22. 16.
[a] Acts 8. 38.
[b] Heb. 10. 22.
[c] Mat. 28. 19.

[d] Necessity of being washed, supposeth pollution: and the pollution of sin, [e] which defileth the Soul, supposeth a necessity of being [f] Baptized in the name of God himself: and not of a [g] Creature only, how [h] excellent soever.

[d] Mat. 3. 14.
[e] Psal. 51. 2.
[f] Heb. 9. 14.
[g] 1 Cor. 1. 13.
[h] Verses 14, 15.

A death unto Sin &c.] By the Baptism of Water is signified and sealed the [i] washing of Regeneration, and sanctification of the Spirit; for the [k] Purging and [l] Mortification of sin, and for the [m] Resurrection to newness of life.

[i] Tit. 3. 5.
[k] Acts 22. 16.
[l] Rom. 6. 3.
[m] Verse 4.

--being by nature born in Sin, &c.] There are three states of man in this world:

1. The state of [n] Innocency, wherein the first man was Created [o] after the Image of his Maker; which did chiefly consist in the [p] Wisdom, Righ-

[n] Eccl. 7. 29.
[o] Gen. 1. 26.
[p] Col. 3. 10.

q Eph. 4. 24. q Righteousness, and true Holiness of the Soul.

r Rom. 5. 12. 2. The state of r Sin, into which man fell by disobedience; and in

s Eph. 2. 3. which s all men are naturally born.

t Rom. 6. 14. 3. The state of t Grace, into which

u Eph. 2. 4, 5. man is delivered by u Christ.

SECTION XLV.

Repentance, whereby they forsake sin; Repentance and Faith are two chief Christian Doctrines preached

w Mark 1. 14, 15. by w Christ, and his holy x Apostles.

x Heb. 6. 1. True Repentance, which is a

y Acts 26. 20. y turning from sin unto God, hath four parts: namely,

z 2 Cor. 7. 10. 1. Contrition, or z godly sorrow;

a 2 Sam. 24. 10, 17. which grieveth a more for the Sin; than for the punishment.

b 1 Joh. 1. 9. 2. Confession of Sin: which is to be made always unto b God, and in

c Jam. 5. 16. some cases unto c men.

d Ezek. 33. 15. 3. Restitution in some cases; which is to be made to the d injured

e Numb. 5. 8. person, or to such e others as God hath appointed.

f Ezek. 18. 21. 4. Conversion, which is a f turning

g Eph. 5. 11. from every known Sin, to the g practice of the contrary duty.

Faith, whereby they stedfastly believe the Promises, &c. The same Faith, which firmly assenteth to the

Articles

Articles of belief, [h] embraceth also the promises of the Gospel, and with [i] full assurance applyeth them; as being made unto us by a God, who is [k] faithful and [l] able to perform them.

Why are Infants baptized &c.] [m] Infant-members of Christian families are now as capable of the benefit of God's Covenant in [n] Baptism, as [o] Children in religious families were anciently capable to enter into Covenant with God, in [p] Circumcision. And a Child which is [q] free-born, is as capable of the Priviledges of a City; as the man that purchased his freedom with a sum of money.

Because they promise them both by their Sureties:] As Children were healed by Christ upon the Faith of their [r] fathers, [s] mothers, and other [t] friends: so whole [u] households have been admitted to be cleansed by Baptism, upon the profession of their friends, as Sureties.

When they come to age themselves are bound to perform.] As Infants and other impotent persons, while such, are not capable to perform the Apostle's Rule of [w] working for their bread, and yet are obliged to perform

[h] Heb. 11. 13.
[i] Heb. 10. 22.
[k] Heb. 11. 11.
[l] Rom. 4. 20, 21.
[m] 1 Cor. 7. 14.
[n] Acts 16. 13.
[o] Deut. 29. 10, 11. 12.
[p] Gen. 17. 13.
[q] Acts 22. 21.
[r] Mark 9. 17, 24, 25.
[s] Matt. 15. 22, 28.
[t] Luke 7. 2, 3, 9, 10.
[u] Acts 16. 15.
[w] 2 Thes. 3. 10.

form it, when they are capable: ſo when Infants and ignorant perſons
x Joh. 9. 21. come to *x* age, and be capable of inſtruction, they are obliged to the
y Acts 17. 30. actual performance of *y* Repentance
z Acts 19. 18. and *z* Faith, which in Baptiſm were promiſed for them.

SECTION XLVI.

For the continual remembrance of the Sacrifice &c.] The ſecond Sacrament of the New Teſtament is called
a 1 Cor. 10. 21. in Scripture, the *a* Lord's Table, the
b 1 Cor. 11. 20. *b* Lord's Supper, and the *c* breaking
c Acts 20. 7. of Bread. And it beareth the name of the Lord Jeſus Chriſt, as being a
d Heb. 10. 12. ſtanding memorial of the *d* Sacrifice of himſelf once offered: and ſo is to continue in his Church, until his
e 1 Cor. 11. 26. ſecond *e* coming, at the end of the world.

Bread and Wine &c.] Chriſt was pleaſed to ſet forth our moſt intimate Communion with him, by *f* receiving and *g* feeding upon food, by
f Joh. 1. 12.
g Joh. 6. 53.
h Verſe 57. which our *h* life is maintained.
i Lev. 26. 26. *i* Bread is a ſort of neceſſary food, of moſt common, daily, and wholeſome uſe: and *k* Wine is a liquor,
k 1 Tim. 5. 23. which ſerveth not onely to quench thirſt, but alſo to relieve bodily in-
l Pſal. 104. 15. firmities. So that *l* Bread and Wine, being

being most excellent in their kind, do fitly set forth that [m] perfect spiritual nourishment, which is to be found in Christ. [m] Joh. 6. 57.

The Body and Blood of Christ &c.] The [n] Bread broken, signifieth the [o] Body of Christ broken for us: and the [p] Wine poured out, signifieth the [q] Blood of Christ shed for us. SECTION XLVII.

The Bread and Wine administered, signifie and seal the [r] giving of Christ, with all the benefits of his [s] Death to the true [t] believer.

The Body and Blood of Christ are [u] really received into the [w] heart of the worthy Communicant, by the grace of [x] Faith.

[n] 1 Cor. 11. 25. [o] Verse 24. [p] Mat. 26. 27. [q] Verse 28. [r] Joh. 6. 51. [s] 1 Cor. 11. 26. [t] Joh. 6. 35. [u] Joh. 6. 55. [w] Verse 56. [x] Joh. 1. 12.

The strengthening and refreshing of our Souls &c.] As the Soul, or inward man, to be here fed, is a [y] Spirit: so the Body and Blood of Christ is [z] spiritual food, and is to be received after a spiritual [a] manner. SECTION XLVIII.

[b] Bread and Wine at the Lord's Table, are not changed in nature, but in use; as being outward Signes ordained, according to the nature of Sacraments, to signify [c] something which is inward and spiritual.

[y] Prov. 18. 14. [z] Joh. 6. 63. [a] Verse 64. [b] Mat. 26. 26, 29. [c] 1 Cor 11. 25.

[b] **To examine themselves &c.**] To the worthy receiving of this holy Sacrament, is required [d] Self-examination, which supposeth a competency of [e] Knowledge in the Communicant.

We must examine our selves concerning these particulars,

1. [f] The sincerity of our Repentance for sins past.

2. Our [g] purpose of Reformation for the time to come.

3. The [h] exercise of true Faith, in thirsting after Christ.

4. Our [i] Thankfulness to God for the benefits here received from him.

5. Our [k] Charity to men, in freely giving to, and forgiving them; as [l] God doth here deal graciously with us.

[d] 1 Cor. 11. 28.

[e] Verse 29.

[f] 1 Cor. 11. 31.

[g] Isa. 1. 17, 18.

[h] Joh. 7. 37, 38.

[i] Acts 2. 46, 47.

[k] 1 Cor. 11. 33.

[l] Mat. 10. 8.

AN

AN ESSAY OF QUESTIONS and ANSWERS

Orderly framed out of the foregoing NOTES.

SECTION I.

QUEST. *WHAT is your first Name, called a Christian Name?*

ANSW. My first Name is called a Christian Name, because it was given me when I was [a] baptized into CHRIST: and therefore also I am called a Christian.

[a] Gal. 3. 27.

QUEST. *What was done for you when you were baptized?*

ANSW. When I was baptized, there were three Christian Priviledges conferred upon me; and three Christian Duties promised, to be performed by me.

QUEST. *Who did promise for you in Baptism?*

ANSW. In Baptism my God-fathers and God-mothers did promise for me, by the appointment of my
b Eph. 6. 4. Parents, of b whom God requireth that I be taught the duty of a Christian.

QUEST. *Which are the three Christian Priviledges conferred upon you in Baptism?*

ANSW. The first Christian Priviledge conferred upon me in Baptism,
c Eph. 5. 30. is, that I was made a c Member of the Church of Christ. The second Priviledge is, that I was made a
d Rom. 8. 16, 17. d Child of God by adoption. The third Priviledge is, that I was made an Heir of God to an heavenly Kingdom.

SECTION II.

QUEST. *Which are the three things promised in Baptism, to be performed by you?*

ANSW. The first thing promised in Baptism, to be performed by me, is, that I should renounce my three spiritual enemies. The second thing promised for me is, that I should believe the twelve Articles of the Christian Faith. The third thing promised for me is, that I should

keep the ten Commandments.

QUEST. *Which are your three ſpiritual Enemies?*

ANSW. My three ſpiritual Enemies are, [e] the Devil, the World, and the Fleſh. [e] Eph. 2. 1, 2, 3.

QUEST. *What is the Devil?*

ANSW. The Devil is an evil Spirit, or loſt Angel.

QUEST. *Why is the Devil called an Enemy?*

ANSW. The Devil is called an Enemy and Adverſary, becauſe he [f] tempteth to ſin, [g] accuſeth for ſin, and [h] hindreth from doing good. [f] Mat. 4. 3. [g] Rev. 12. 10. [h] Zech. 3. 1.

SECTION III.

QUEST. *What mean you by the World, your ſecond ſpiritual Enemy?*

ANSW. By the world I mean thoſe [i] Men and Vanities of this preſent evil world, by which I am tempted to ſin. [i] 1 Joh. 2. 15.

QUEST. *How are the vanities of the world diſtinguiſhed?*

ANSW. The Vanities of the World are diſtinguiſhed into the [k] luſt of the fleſh, which is Pleaſure; the luſt of the eyes, which is Riches; and the pride of life, which is Honour. [k] 1 Joh. 2. 16.

QUEST. *What mean you by the Flesh your third spiritual Enemy?*

l Rom. 8. 7. ANSW. By the [l] Flesh I mean the natural corruption, and unmortified lusts in the Soul of Man.

QUEST. *Why is this Flesh called an Enemy?*

ANSW. The Flesh is called an Ene-
m Gal. 5. 17. my, because it [m] hindreth from doing good, and inclineth to do evil.

SECTION IV.

QUEST. *What is the second thing which was promised for you in Baptism?*

ANSW. The second thing promised for me in Baptism is, that I
n Acts 8. 36, 37. should [n] believe the Doctrine of Christianity.

QUEST. *What is it to believe as a Christian?*

ANSW. To believe as a Christian
o Eph. 1. 13. is, so [o] to receive and embrace the truth of the Gospel, as to trust in Christ alone for salvation.

QUEST. *What then is the Object of a Christian's Faith?*

ANSW. The doctrinal Object of Faith is, in general the holy Scripture; and more particularly the
p Joh. 20. 31. [p] Gospel of salvation.

QUEST.

QUEST. *Why is it neceſſary that you ſo believe?*

ANSW. It is neceſſary that I believe, becauſe, [q] God hath commanded me to believe; and becauſe without Faith I cannot be ſaved.

[q] 1 Joh. 3. 23.

SECTION V.

QUEST. *What is the third thing which was promiſed for you in Baptiſm?*

ANSW. The third thing promiſed for me in Baptiſm is, that I ſhould [r] at all times keep all God's Commandments.

[r] Pſal. 119. 112, 128.

QUEST. *How many Covenants hath God made with Man?*

ANSW. God hath made two Covenants with Man: namely, [ſ] the Covenant of Works, and the Covenant of Grace.

[ſ] Rom. 10. 5, 6, 9.

QUEST. *By which of theſe Covenants do you expect to be ſaved?*

ANSW. I cannot be ſaved by the Covenant of [t] Works, which requireth perfect Obedience: but I truſt to be ſaved by the Covenant of Grace, which requireth Faith in Chriſt.

[t] Eph. 2. 8, 9.

QUEST. *What neceſſity then is there of good works, if you cannot be ſaved by them?*

ANSW.

ANSW. Good Works are neceſ-
u Mat. 5. 16. ſary, for the u glorifying of God, for the edifying of my Neighbour, and for the juſtifying of mine own Faith.

SECTION VI.

QUEST. *What help doth God afford to the performance of good Works?*

ANSW. To the performance of
w Phil. 2. 13. good Works w God giveth the Will, the Power, and the Act.

QUEST. *How may ſuch help be obtained from God?*

ANSW. Help to perform good Works may be obtain'd from God,
x Col. 1. 3, 4. by x Thankfulneſs for ſpiritual mercies already received, and by Prayer for a ſupply of the ſame in the time to come.

QUEST. *How is God's calling us to ſalvation diſtinguiſhed?*

ANSW. God's calling us to ſal-
y Mat. 22. 14. vation, is either y common calling of a Nation, City, or Family; or ſpecial calling of a particular perſon.

QUEST. *What is God's ſpecial Calling?*

ANSW. God's ſpecial or effectual
z 1 Pet. 2. 9. Calling, is that, whereby he z calleth a perſon out of his natural ſtate of ſin,

sin, unto Holiness and Salvation; and that ordinarily, by the Gospel preached.

The CREED.

SECTION VII.

QUEST. *What is God?*

ANSW. God is an eternal [a] Spirit, whose Being is of himself.

[a] Joh. 4. 24.

QUEST. *Why do you believe in GOD?*

ANSW. I believe in God, because he is a [b] Father Almighty, and therefore can do for me whatsoever he will.

[b] Mar. 14. 36.

QUEST. *Why is God called a Father?*

ANSW. God is the [c] Father of Christ from eternity, and for Christ's sake he is also our Father.

[c] Joh. 20. 17.

QUEST. *Why is God called the Maker of heaven and earth?*

ANSW. God is called the Maker of heaven and earth, because, [d] by his word, he made of nothing, the world and all things therein, for his own glory.

[d] Heb. 11. 3.

SECTION VIII.

QUEST. *Why is the Son of God called* JESUS?

ANSW. The Son of God is called [e] JESUS,

e Mat. 1.21. e JESUS, becauſe he ſaveth his people from their ſins.

QUEST. *Why is our Saviour called* CHRIST?

ANSW. Our Saviour is called CHRIST, becauſe he was Anointed to the three f Offices of a Prophet, a Prieſt, and a King.

f 1 Cor. 1. 30.

QUEST. *Why is Chriſt called the Son of God?*

ANSW. Chriſt is called the onely Son of God, becauſe he g onely is the Son of God by nature, and from eternity.

g Joh. 1. 18.

QUEST. *Why is Chriſt called our Lord?*

ANSW. Chriſt is called our Lord, becauſe to him belongeth abſolute h Dominion over us all, and Obedience from us all.

h Phil. 2. 11.

SECTION IX.

QUEST. *How many natures are there in Chriſt?*

ANSW. In Chriſt, who is but one Perſon, are two Natures; namely, the i Nature of God, and the Nature of Man.

i Mat. 1. 23.

QUEST. *Why was it requiſite our Redeemer ſhould be God?*

ANSW. It was requiſite our Redeemer ſhould be God, that he might

might restore the image of God to us, and us to the favour of God, and [k] so perfect the work of our Salvation. [k] Heb. 7. 25.

QUEST. *Why was it requisite our Redeemer should be Man?*

ANSW. It was requisite our Redeemer should be Man, that being the [l] promised seed of a Woman, he might discharge the price of our Redemption in the same humane nature, in which we have sinned. [l] Gal. 4. 4.

QUEST. *Was Christ then made perfect Man?*

ANSW. Christ was made [m] in all things like unto us, but had no sin: for he was conceived by the Holy Ghost. [m] Heb. 4. 15.

SECTION X.

QUEST. *Why was it requisite our Saviour should suffer death?*

ANSW. It was requisite our Saviour should suffer death, because he was made a sin-offering, which [n] by the Law, was to be slain. [n] Lev. 4. 29.

QUEST. *What death did Christ die?*

ANSW. Christ died a [o] shameful, painful, and accursed Death upon the Cross. [o] Heb. 12. 2.

QUEST. *Why is it said that Christ was buried?*

ANSW. It is said that Christ was Buried, that it might appear he was
p Acts 13.29, 30. certainly p dead, and did afterwards as certainly rise again from the dead.

QUEST. *Why is it affirmed that Christ descended into Hell?*

ANSW. It is affirmed that Christ descended into Hell, that it might
q Rom. 6. 9. appear he continued under the q dominion of Death for a time, and overcame Death and Hell.

SECTION XI.

QUEST. *Which are reputed the three degrees of Christ's Humiliation?*

ANSW. The three degrees of
r Phil. 2. 8. Christ's r Humiliation are, his Birth, Death, and Burial under the dominion of Death.

QUEST. *Which are reputed the three Degrees of Christ's Exaltation?*

ANSW. The three degrees of
s Rom. 8. 34. Christ's Exaltation are, his s Resurrection, Ascension into Heaven, and Glorification at the right hand of the Father.

QUEST. *Why was it requisite our Saviour should rise from the dead?*

ANSW. It was requisite Christ
t Rom. 4. 25. should rise from the dead, for our justification, and also in reference

to

to our Resurrection both in Soul and Body.

QUEST. *When did our Saviour rise from the dead?*

ANSW. Our Lord and Saviour [u] rose from the dead, the third day after his death; which day is therefore called the Lord's Day.

[u] Luk. 24. 46.

QUEST. *What mean you by Christ's Ascension into Heaven?*

SECTION XII.

ANSW. By Christ's Ascension into Heaven, I mean that he did once locally and visibly [w] ascend into the highest Heaven.

[w] Eph. 4. 10.

QUEST. *Why was it requisite our Saviour should ascend into Heaven?*

ANSW. It was requisite our Saviour should ascend into Heaven, that he might appear in the presence of God for us, fill us with heavenly gifts, and [x] prepare a place in Heaven for us, and receive us into it.

[x] Joh. 14. 3.

QUEST. *What mean you by Christ's sitting at the right hand of God?*

ANSW. By Christ's sitting at the right hand of God, I mean that as King and Judge he sitteth in an estate of Majesty and Power [y] above all creatures in Heaven and in Earth.

[y] 1 Pet. 3. 22.

QUEST. *Why was it requisite our Saviour should sit at the right hand of the Father in Heaven?*

ANSW. It was requisite our Saviour should sit at the right hand of the Father, that he might be perfectly able [z] to subdue all his enemies, and to intercede for us, and save us eternally.

[z] Psal. 110. 1.

SECTION XIII.

QUEST. *In the last Judgement who shall be Judge?*

ANSW. In the last Judgement, [a] Christ, as supream Judge, shall pronounce the final Sentence; and the Saints shall give their sentence of approbation.

[a] Acts 17. 31.

QUEST. *In the last Judgement, who shall be Judged?*

ANSW. In the last Judgement, all men, [b] both quick and dead, shall be Judged; as also the lost Angels.

[b] 1 Pet. 4. 5.

QUEST. *Concerning what shall men be Judged?*

ANSW. Men shall be judged concerning [c] all things done in this life, whether they be good or evil.

[c] 2 Cor. 5. 10.

QUEST. *By what shall Men be Judged?*

ANSW. Men shall be judged by the [d] Books of God's Omniscience,

[d] Rev 20. 12.

of

of Life, of Man's Conſcience, and of the holy Scriptures.

QUEST. *Why do you believe in the* HOLY GHOST? SECTION XIV.

ANSW. I believe in the HOLY GHOST, becauſe he is [e] true God. e 2 Cor. 3. 17.

QUEST. *What mean you by the* HOLY GHOST?

ANSW. By the HOLY GHOST, I mean the [f] Spirit of God, who in reſpect of his nature, is the third perſon in the Divine Eſſence. f Eph. 4. 30.

QUEST. *Why is the Holy Ghoſt called the Spirit of God?*

ANSW. The Holy Ghoſt is called the Spirit of God, becauſe he proceedeth from the Father and the Son, and therefore is a Perſon [g] diſtinct from them both. g Joh. 14. 16.

QUEST. *Why is the Spirit of God called Holy?*

ANSW. The Spirit of God is called Holy, or the Spirit of Holineſs, in reſpect of his Office, becauſe he furniſheth our hearts with Spiritual and ſaving Graces, by his work of [h] Sanctification. h 2 Theſ. 2. 13.

QUEST. *What mean you by the Holy Church?* SECTION XV.

ANSW. By the Holy Church I mean

i Eph. 2. 19, 20. mean that i Corporation of believers, or houſhold of God, which is built upon the foundation of the holy Prophets and Apoſtles.

QUEST. *How is this Church diſtinguiſhed?*

ANSW. The Church is diſtinguiſhed into the Church k Militant, which is here upon Earth; and the Church Triumphant, which is in Heaven.

k Rev. 2. 10.

QUEST. *Why is the Church called Catholick?*

ANSW. The Church is called Catholick, or Univerſal, in reſpect of l Perſon, Place, Doctrine, and Time.

l Mat. 28. 19, 20.

QUEST. *What is the firſt Chriſtian Priviledge of the Church?*

ANSW. The firſt Chriſtian Priviledge of the Church is, the Communion of Saints, who as m fellow-members are united in that myſtical Body the Church, whereof Chriſt is the Head.

m 1 Cor. 12. 12.

SECTION XVI.

QUEST. *What is the ſecond Priviledge of a Chriſtian?*

ANSW. The ſecond Priviledge of a Chriſtian is the Forgiveneſs of ſins, which is preached to all Men in the

the name of Christ, [and [n] sealed in Baptism to the penitent believer. [n] Acts 2. 38.

QUEST. *What is sin?*

ANSW. [o] Sin is a transgression of the Law of God, and is only forgiven by him, against whom it is committed. [o] 1 Joh. 3. 4.

QUEST. *How is sin distinguished?*

ANSW. Sin is distinguished into Original Sin, or the [p] Sinfulness of Man's nature; and Actual Sin, which is committed in respect of Thought, Word, or Deed. [p] Psal. 51. 5.

QUEST. *What is the just reward of Sin?*

ANSW. The just reward of Sin is eternal death, but it is [q] pardonable through the meritorious Death of our Saviour Christ. [q] Col. 2. 13.

SECTION XVII.

QUEST. *What is the third Privilege of a Christian?*

ANSW. The third Privilege of a Christian, is the [r] raising of his mortal body from the corruption of the grave, unto immortal glory. [r] 1 Cor. 15. 54.

QUEST. *Upon what ground do you believe this Resurrection of your Body?*

ANSW. I believe the Resurrection of my Body, because God hath

to

f 1 Cor. 6. 14. to this purpose declared f his power and good pleasure, that he both can and will raise it.

QUEST. *What means hath God declared, he will raise your body by?*

ANSW. God hath declared he will raise my Body from the Grave, by

t 2 Cor. 4. 14. t Virtue of the Resurrection of Christ my Lord and Saviour.

QUEST. *Shall not the wicked also be raised from the dead?*

ANSW. There shall be a Resurrection both of the just and unjust; howbeit, the wicked shall not be

u Dan. 12. 2. raised to glory, but u to shame and everlasting contempt.

SECTION XVIII.

QUEST. *What is the fourth Privilege of a Christian?*

ANSW. The fourth Priviledge of

w Phil. 1. 6. 21. a Christian is w everlasting Life, or the enjoyment of all true happiness for ever?

QUEST. *Wherein doth this true happiness consist?*

ANSW. The true happiness con-

x 1 Cor. 13. 2. sisteth in the x glorification of Soul and Body, and in the everlasting abode with Saints, Angels, and God himself, in Heaven.

QUEST. *If this be the Priviledge of*

the Righteous, what then is the Portion of the Wicked?

ANSW. The Portion of the Wicked is [y] eternal Death, or a deprivation of all comforts. [y] 2 Thes. 1.9.

QUEST. *Wherein doth this eternal Death particularly consist?*

ANSW. Eternal Death consisteth in the loss of God's presence; and in the [z] enduring of the sting of Conscience, and of the torments of Hell fire for ever. [z] Mark 9.44.

SECTION XIX.

QUEST. *How many Persons are there in the Divine Essence?*

ANSW. In the Divine Essence, which is but [a] one, there are three distinct Persons; namely, the Father, the Son, and the Holy Ghost, who are distinguished by their Properties. [a] 1 Joh. 5.7.

QUEST. *What is the Property of God the Father?*

ANSW. The Property of God the Father is, to beget the Son, and to [b] create the World. [b] Heb. 1.2.

QUEST. *What is the Property of God the Son?*

ANSW. The Property of God the Son is, to be begotten of the Father, and to [c] redeem Mankind. [c] 1 Tim. 2.5, 6.

QUEST. *What is the Property of God the Holy Ghost?*

ANSW. The Property of God the Holy Ghost is, to proceed from the
d 1 Pet. 1. 2. Father and the Son, and to [d] sanctify the Elect people of God.

The COMMANDMENTS.

SECTION XX.

QUEST. *Upon how many Tables were the ten Commandments written?*

ANSW. The ten Commandments
e Exod. 31. 18. were [e] written upon two Tables of stone, with the finger of God.

QUEST. *How many ways are the Commandments propounded?*

ANSW. The Commandments are propounded two ways: that is,
f Mat. 5. 33. [f] Negatively, whereby Sins are forbidden; and Affirmatively, whereby Duties are enjoyned.

QUEST. *What is the Tenor of a Negative Commandment?*

ANSW. The Tenor of a Negative Commandment is, to forbid every sort and degree of the Sin forbidden,
g Eph. 4. 28. and to [g] enjoyn the contrary Duty.

QUEST. *What is the Tenor of an Affirmative Commandment?*

ANSW. The Tenor of an Affirmative

mative Commandment is, to enjoyn every ſort and degree of the Duty enjoyned, and to [h] forbid the contrary Sin.

h Mark 7. 10.

SECTION XXI.

QUEST. *How is the revealed Will of God diſtinguiſhed?*

ANSW. The revealed Will of God is diſtinguiſhed into the [i] unwritten Word of God, and the written Word of God.

i 2 Theſ. 2. 15.

QUEST. *How long had the Church of God his unwritten Word?*

ANSW. The Church of God had his unwritten Word, from the [k] beginning of the World until the time of Moſes; and ſince that time it hath had the written Word, which is called Holy Scriptures.

k Luke 1. 70.

QUEST. *Why is the written Word of God called Holy Scriptures?*

ANSW. The written Word of God is called Scriptures, becauſe it is committed to writing; and Holy, becauſe it was written by [l] Holy Men, who were inſpired by the Holy Ghoſt.

l 2 Pet. 1. 20, 21.

QUEST. *What is ſet forth in the Preface to the ten Commandments?*

ANSW. In the Preface to the ten

Commandments is set forth the
m Hos. 13.4. m Authority of God that commandeth, and the reason of Man's Obedience to him above all others.

SECTION XXII. QUEST. *Which is the first Commandment?*

n Mark 12. 29, 32. ANSW. The n first Commandment is, **Thou shalt have none other Gods but me:** which concerns the Acknowledgment of the onely true God.

QUEST. *What are the Sins forbidden in this first Commandment?*

ANSW. In the first Command-
o Psal. 14. 1. ment are forbidden the sins o of such as acknowledge no God, and the sins of such as serve false Gods, or serve not the true God onely.

QUEST. *What is the Duty enjoyned in this first Commandment?*

ANSW. In the first Command-
p 1 Cor. 8. 6. ment it is enjoyned, that I p acknowledge the one onely true God for my God.

QUEST. *Whereby will this your acknowledgment of the true God appear?*

ANSW. My acknowledgment of the true God will appear by my

q Loving,

q Loving, Fearing, Obeying, and Trusting him above all others. q Mar. 12.30.

QUEST. *Which is the second Commandment?*

SECTION XXIII.

ANSW. The second Commandment is, **Thou shalt not make to thy self any graven image**, and so forth: which concerns the r Worshipping of the true God onely. r Mat. 4. 10.

QUEST. *What Sins are forbidden in this second Commandment?*

ANSW. In the second Commandment are forbidden the Sins of such as worship Images, or s any other Creatures; and of such as neglect, or falsify the Worship of the true God. s Rom. 1. 25.

QUEST. *Why must you especially beware of such Idol-worship?*

ANSW. I must especially beware of the worship of Idols, because our God is a jealous God, and a t severe punisher of Idolatry. t Deut. 8.19.

QUEST. *What is the Duty enjoyned in this second Commandment?*

ANSW. In the second Commandment it is enjoyned, that God onely be religiously Worshipped, in my Body and Spirit, u according to his own will: and to such worshippers he hath promised his especial mercy. u Joh. 9. 31.

QUEST.

SECTION XXIV.

QUEST. *Which is the third Commandment?*

ANSW. The third Commandment is, **Thou shalt not take the Name of the Lord thy God in vain:** which concerns the [w] keeping God's Name from profanation.

w 1 Tim. 6. 1.

QUEST. *What are the Sins forbidden in this third Commandment?*

ANSW. In the third Commandment are forbidden the sins of such as Blaspheme the Name of God in [x] thought, word, or action; as also the sins of false Swearing and Perjury.

x Job 1. 5.

QUEST. *Why must you especially beware of profaning God's holy Name?*

ANSW. I must especially beware of profaning God's holy Name, because himself hath [y] especially threatned to punish such offenders.

y 2 Sam. 12. 14.

QUEST. *What is the Duty enjoyned in this third Commandment?*

ANSW. In the third Commandment it is enjoyned, that the Name of God, and whatsoever beareth the Name of God, be used reverently; and that [z] religious Oaths be taken and observed with due care and conscience.

z Jer. 4. 2.

QUEST.

SECTION XXV.

QUEST. *Which is the fourth Commandment?*

ANSW. The fourth Commandment is, **Remember that thou keep holy the Sabbath day**, and so forth: which concerns the observation of [a] God's holy Day.

[a] Gen. 2. 3.

QUEST. *What is the Duty enjoyned in this fourth Commandment?*

ANSW. In the fourth Commandment it is enjoyned, that on God's holy Day I attend upon his Service in Prayer, [b] in receiving his Word and Sacraments, and in Meditation upon his Works of Creation and Redemption.

[b] Acts 20. 7.

QUEST. *What is the Sin forbidden in this fourth Commandment?*

ANSW. In the fourth Commandment is forbidden the [c] engagement of my self or family in worldly Employments on God's holy Day.

[c] Isa. 58. 13.

QUEST. *Are no worldly Employments allowable on the Lord's Day?*

ANSW. Upon the Lord's Day are allowable such worldly Employments as concern acts of Piety, [d] Charity, Necessity, and Decency.

[d] Luke 6. 9.

QUEST.

SECTION XXVI.

QUEST. *Which is the fifth Commandment?*

ANSW. The fifth Commandment is, Honour thy father and thy mother; [e] which is the first Commandment with promise, and concerns the mutual Duties of Inferiours and Superiours.

e Eph. 6. 2, 3.

QUEST. *What is the Duty of Inferiours to Superiours?*

ANSW. The Duty of Inferiours to Superiours is, to give them Honour: by which is meant [f] Fear, Reverence, Obedience, and Maintenance.

f Lev. 19. 3.

QUEST. *What mean you by Father and Mother?*

ANSW. By Father and Mother I mean, not onely natural Parents, but also [g] Governours in State, Church, and private Families.

g 1 Cor. 4. 15.

QUEST. *What is the Duty of Superiours to Inferiours?*

ANSW. The Duty of Superiours to Inferiours is, to [h] Govern, Protect, Sustain, and Instruct them.

h 1 Pet. 5. 2.

SECTION XXVII.

QUEST. *Which is the sixth Commandment?*

ANSW. The sixth Commandment is, Thou shalt do no murder: which

which concerns the [i] preſervation of Man's Life.

[i] Luke 6. 9.

QUEST. *What are the Sins forbidden in this ſixth Commandment?*

ANSW. In the ſixth Commandment is forbidden, not onely the Murderous ſhedding of blood, but alſo [k] Hatred, revengeful Anger, and grievous Reproach.

[k] 1 Joh. 3. 15.

QUEST. *What is the Duty enjoyned in this ſixth Commandment?*

ANSW. In the ſixth Commandment it is enjoyned, that my own and my Neighbour's Life be preſerved: which is done, partly by a [l] ſeaſonable and moderate uſe of God's creatures, ordained for that end.

[l] Eccl. 10. 17.

QUEST. *What is further required to preſerve Man's Life?*

ANSW. To preſerve Man's Life is alſo required the avoiding of bodily danger; but chiefly, the flying of [m] Sin.

[m] Pſal. 55. 23.

QUEST. *Which is the ſeventh Commandment?*

SECTION XXVIII.

ANSW. The ſeventh Commandment is, **Thou ſhalt not commit adultery**: which concerns the [n] preſervation of Man's Chaſtity.

[n] 1 Theſ. 4. 3.

QUEST. *What are the Sins forbidden in this seventh Commandment?*

ANSW. In the seventh Commandment are not onely forbidden actual Adultery and Fornication;
o Mat. 5. 27, 28. but also Lascivious o desires, words, attire, and behaviour.

QUEST. *What other Sins are forbidden in this seventh Commandment, as inducements to Uncleanness?*

ANSW. Inducements to Uncleanness are
p Jer. 5. 7. p excess in eating and drinking, idleness, and the like: which are also forbidden in the seventh Commandment.

QUEST. *What are the Duties enjoyned in this seventh Commandment?*

ANSW. In the seventh Com-
q 1 Pet. 3. 2. mandment are enjoyned q Chastity and Modesty, in thoughts, and all manner of conversation; as also Sobriety, and Vigilancy.

SECTION XXIX.

QUEST. *Which is the eighth Commandment?*

ANSW. The eighth Commandment is, **Thou shalt not steal**: which
r 1 Sam. 12. 3. concerns the r preservation of Man's Goods, or Propriety.

QUEST. *What are the Sins forbidden in this eighth Commandment?*

ANSW.

ANSW. In the eighth Commandment are not onely forbidden the acts of violent and fraudulent Theft; but also [r] Covetousnes, Bribery, [s] and with-holding other Men's dues.

[r] Joh. 12. 6.

QUEST. *What are the Duties enjoyned in this eighth Commandment?*

ANSW. In the eighth Commandment are enjoyned the [t] restoring and securing to all their Dues; as also, the relieving of the Poor.

[t] Prov. 3. 27, 28.

QUEST. *What other Duties are enjoyned in this eighth Commandment, as means to preserve from the sin of Theft?*

ANSW. Means to preserve from the sin of Theft are, the living and [u] labouring in a lawful Calling; as well as Contentednes, and avoiding of theevish Companions: which are also enjoyned in the eighth Commandment.

[u] Eph. 4. 28.

SECTION XXX.

QUEST. *Which is the ninth Commandment?*

ANSW. The ninth Commandment is, **Thou shalt not bear false witness against thy Neighbour**: which concerns the preservation of Man's good name, by the [w] Testimony

[w] Eph. 4. 1.

mony of Veracity and Charity.

QUEST. *What are the Sins forbidden in this ninth Commandment?*

ANSW. In the ninth Commandment are not onely forbidden the raiſing and promoting of falſe or malicious Reports, but alſo [x] all ſorts of Lyes.

[x] Eph. 4. 25.

QUEST. *What are the Duties enjoyned in this ninth Commandment?*

ANSW. In the ninth Commandment are enjoyned the [y] due preſervation and vindication of my own and my Neighbour's good name.

[y] Phil. 4. 8.

QUEST. *What other Duties are enjoyned in this ninth Commandment, as means to preſerve from bearing falſe or malicious Teſtimony?*

ANSW. The means to preſerve from bearing falſe and malicious Teſtimony are, a love to ſpeak the Truth, with a [z] charitable endeavour to cover the infirmities of others: which are alſo enjoyned in the ninth Commandment.

[z] 1 Pet. 4. 8.

SECTION XXXI.

QUEST. *Which is the tenth Commandment?*

ANSW. The tenth Commandment is, Thou ſhalt not covet thy neigh-

neighbour's house, and so forth; which in general, concerns the [a] restraining of sinful lusts. [a] Rom. 7. 7.

QUEST. *What are the particular Sins forbidden in this tenth Commandment?*

ANSW. In the tenth Commandment are particularly forbidden the coveting my Neighbour's house, Wife, Servant, or any other [b] Goods belonging to him. [b] Acts 20. 33.

QUEST. *What are the Duties enjoyned in this tenth Commandment?*

ANSW. The Duties enjoyned in the tenth Commandment are, the regulation of my Desires in reference to other Men's enjoyments, and [c] contentedness with my own present estate. [c] Heb. 13. 5.

QUEST. *What means are here enjoyned for the attainment of that Contentedness?*

ANSW. Means for the attainment of Contentedness are, Meditation upon God's Appointments, upon mine own Unworthiness, and upon the [d] Creature's Insufficiency. [d] Eccl. 5. 10.

QUEST. *How are the ten Commandments fulfilled?* SECTION XXXII.

ANSW. The ten Commandments are

e Mat. 22. 37, 38, 39, 40. are fulfilled by [c] loving God above all things, and my Neighbour as my self.

QUEST. *Who is your Neighbour?*

f Rom. 13. 8. ANSW. My Neighbour is [f] every Man that ſtandeth in need of my help.

QUEST. *How is your Neighbour to be loved?*

ANSW. My Neighbour is to be

g 1 Joh. 3. 18. loved with the ſame [g] kind of love which I owe to my ſelf.

QUEST. *With what kind of love ought you to love your ſelf?*

ANSW. The love wherewith I ought to love my ſelf muſt be

h Luk. 6. 32. [h] Pure, Sincere, Moderate, Ordinate, Fervent, and Conſtant.

SECTION XXXIII.

QUEST. *By what means may you obtain ability to keep God's Commandments?*

i Pſal. 143. 10. ANSW. I may obtain [i] ability to keep God's Commandments by diligent Prayer.

QUEST. *What is Prayer?*

ANSW. Prayer is a calling upon

k Hoſ. 7. 14. God [k] with the heart, and ſometimes with the voice, as well by a preſcript Form of Words, as in occaſional Expreſſions.

QUEST.

QUEST. *To whom muſt Prayer be made?*

ANSW. Prayer muſt be made to God, as the onely object of Religious worſhip. *l* Rom. 10. 14.

QUEST. *How ought Religious Prayers to be made?*

ANSW. Religious Prayers ought to be made through the mediation of Chriſt, and [m] in Faith; which implyeth Sincerity of heart, Regard to God's revealed Will, and Charity to our Neighbours. *m* Jam. 1. 6.

The LORD'S Prayer.

SECTION XXXIV.

QUEST. *Why is the Prayer, which beginneth with* Our Father, which art in Heaven, *called the Lord's Prayer?*

ANSW. The Prayer which beginneth with Our Father, which art in Heaven, is called the Lord's Prayer; becauſe it was taught us by our Lord Jeſus Chriſt, in whoſe [n] Name we do pray unto God the Father: and it containeth a Preface, ſix Petitions, and a Doxology or Concluſion with Praiſe to God. *n* Joh. 16. 23.

QUEST.

QUEST. *Which is the Preface to the Lord's Prayer?*

ANSW. The Preface to the Lord's Prayer is, Our Father, which art in Heaven: where by saying Our Father (and not my Father) we are
o 1 Thes. 5. 25. taught to o pray in brotherly Charity for others, as well as for our ſelves.

QUEST. *What learn you by praying to God as a Father?*

ANSW. By praying to God as a Father I learn, that as he is p moſt
p Mat. 7. 11. gracious, ſo I ought to come unto him with humble Confidence.

QUEST. *What learn you by praying to God in the Heavens?*

ANSW. By praying to God in the Heavens I learn, that as he is
q Pſal. 115. 3. q moſt powerful and glorious, ſo I ought to come unto him with holy Reverence.

SECTION XXXV.

QUEST. *Which is the firſt Petition in the Lord's Prayer?*

ANSW. The firſt Petition in the Lord's Prayer is, Hallowed be thy Name: by which we are taught,
r Pſal. 148. 13. firſt and r chiefly to deſire and endeavour the glorification of God's holy Name.

QUEST.

QUEST. *What is meant by the Name of God?*

ANSW. By the Name of God is meant in general, God himself; in particular, his Titles, Attributes, and [f] Memorials. [f] Psal. 138. 2.

QUEST. *What is meant by Hallowing?*

ANSW. By Hallowing or [t] Sanctifying is meant, the Consecrating to an holy use, or Glorifying. [t] Lev. 10. 3.

QUEST. *What then do we beg of God in this first Petition?*

ANSW. In the first Petition we beg of God, that his glorious Name and our holy Profession be not blasphemed, but [u] glorified by ourselves, and others, in thought, word, and deed. [u] Psal. 72. 19.

SECTION XXXVI.

QUEST. *What is the second Petition in the Lord's Prayer?*

ANSW. The second Petition in the Lord's Prayer is, **Thy Kingdom come**: which concerns the establishment of the Kingdom of God, and the destruction of the [w] contrary Kingdoms, of Sin, Satan, and Death. [w] Rom. 5. 21.

QUEST. *How manifold is the Kingdom of God?*

ANSW. The Kingdom of God is

threefold: namely, the [x] Kingdom of Power, over all Creatures; the Kingdom of Grace, in the hearts of his children; and the Kingdom of Glory, which is in Heaven.

x 2 Chron. 20. 6.

QUEST. *What is meant by the Coming of God's Kingdom?*

ANSW. By the [y] coming of God's Kingdom is meant, the establishment of his Spiritual Dominion, where it is not received; and the enlargement of it, where it is received.

y Rev. 12. 10.

QUEST. *What then do we pray for concerning God's three Kingdoms?*

ANSW. Concerning God's three Kingdoms we pray, that he would [z] rule among his Enemies, propagate his Gospel, and send his Son in the clouds for the accomplishment of our Salvation.

z Psal. 110. 2.

SECTION XXXVII.

QUEST. *Which is the third Petition in the Lord's Prayer?*

ANSW. The third Petition in the Lord's Prayer is, **Thy will be done in earth, as it is in heaven**: which concerns our Obedience to God. For we pray that [a] His will may be done, and not Ours.

a Luk. 22. 42.

QUEST. *How is the Will of God distinguished?*

ANSW.

ANSW. The Will of God is distinguished into the [b] secret Will of God, which is done by passive Obedience; and the Revealed Will of God, which is done by Active Obedience. [b] Deut. 29. 29.

QUEST. *After what manner ought this revealed Will of God to be done?*

ANSW. The revealed Will of God ought to be done by us Men upon Earth, as the same is done by [c] his Angels in Heaven. [c] Psal. 103. 20.

QUEST. *How is the Will of God done by the Angels in Heaven?*

ANSW. The Angels in Heaven do the Will of God, [d] Readily, Speedily, Faithfully, and Constantly. [d] Psal. 103. 21.

SECTION XXXVIII.

QUEST. *Which is the fourth Petition in the Lord's Prayer?*

ANSW. The fourth Petition in the Lord's Prayer is, Give us this day our daily Bread: which concerns the [e] maintaining of our Bodies in this temporary life. [e] Exod. 23. 25.

QUEST. *What is meant by Daily Bread?*

ANSW. By Daily Bread are meant all outward comforts neces-

f Prov. 30. 8. sary for our sustinence, in our f present and respective conditions.

QUEST. *What is meant by our Bread?*

ANSW. By Our Bread is meant

g 2 Thes. 3. 12. that relief which is g procured by direct and honest means.

QUEST. *Why do we beg our bread from God every day?*

ANSW. We beg our Bread from our Heavenly Father every Day, that we may obtain it from Him with his Fatherly and Daily blessing, and

b Exod. 16. 4. b may rest contented with Present necessaries.

SECTION XXXIX.

QUEST. *Which is the fifth Petition in the Lord's Prayer?*

ANSW. The fifth Petition in the Lord's Prayer is, **And forgive us our Trespasses, as we forgive them, that trespass against us**: which concerns

i Matt. 18. 32. i God's pardoning our Trespasses or Debts.

QUEST. *What mean you by Trespasses or Debts?*

ANSW. By Trespasses or Debts

k Psal. 51. 4. I mean k Sins, by which we become indebted to the Justice of God.

QUEST. *What then do we particularly*

cularly desire of God in this fifth Petition?

ANSW. In this fifth Petition we particularly desire, that God would not exact from us the penalty of Sin, but would accept of the [l] satisfaction of Christ our Surety, and would for his sake discharge us from the Debt. [l] 2 Cor. 5. 21.

QUEST. *Why do we pray God to forgive us, as we forgive our Offenders?*

ANSW. We pray God to forgive us, as we forgive our Offenders; that our forgiving them may be an Argument to God to forgive us; and an [m] Obligation to our selves still to forgive others, that God may still forgive us. [m] Mar. 11. 25.

SECTION XL.

QUEST. *Which is the sixth Petition in the Lord's Prayer?*

ANSW. The sixth Petition in the Lord's Prayer is, And lead us not into Temptation, but deliver us from evil: which concerns our preservation from the [n] power of Sin and Satan. [n] Psal. 119. 133.

QUEST. *Upon what terms do we pray to be delivered from Temptation and Sin?*

ANSW.

ANSW. We pray Conditionally [if it please God] to be delivered from Temptation: but we pray
o Joh. 17.15. o Absolutely to be delivered from the Evil of it.

QUEST. *Doth God tempt us to Sin?*

ANSW. Though God do try us,
p Joh. 1.13. yet doth he not p properly tempt us to Sin: but yet for our Sins, he may both permit Satan to tempt us, and permit us to fall by the temptation.

QUEST. *What do we then particularly pray for, concerning Temptation?*

ANSW Concerning Temptation
q 1 Cor. 10. 13. we particularly pray, that q God would be with us in the Temptation, would support us under it, and safely deliver us out of it.

SECTION XLI.

QUEST. *Which is the Doxology, or Laudatory Conclusion of the Lord's Prayer?*

ANSW. The Doxology and Conclusion of the Lord's Prayer is, **For thine is the Kingdom, and the Power, and the Glory, for ever, AMEN:**
r Psal. 22.27, 28. which contains a form of Praising God, as well as r a Reason why we

put

put up the Petitions unto him.

QUEST. *What is meant by Kingdom, Power, and Glory?*

ANSW. By Kingdom, Power, and Glory, is meant the [f]Majesty of God's Supreme and Omnipotent Rule over all Creatures. [f] 2 Chron. 20. 6.

QUEST. *Do not Rule, Power, and Glory, belong also to earthly Princes?*

ANSW. Rule, Power, and Glory belong in some respect to earthly Princes: But [t] Originally, Eminently, and Eternally they belong onely to God. [t] 1 Tim. 1. 17.

QUEST. *What is meant by AMEN?*

ANSW. By AMEN, or [u] So be it, are meant Approbation, Assurance, and desire of accomplishment. [u] Jer. 28. 6.

SECTION XLII.

QUEST. *How many parts of Prayer are there?*

ANSW. There are four parts of Prayer; namely, [w] Supplication, Apprecation, Intercession, and Thanksgiving. [w] 1 Tim. 2. 1.

QUEST. *What is meant by Supplication and Apprecation?*

ANSW. By Supplication is meant [x] Prayer for the averting of Evil; and by Apprecation is meant Prayer for [x] Hos. 14. 2.

for the obtaining of good.

QUEST. *What is meant by Intercession, and Thanks-giving?*

ANSW. By Intercession is meant
y Col. 1. 3, 4. y Prayer for others; and by Thanks-giving is meant Praising God for Mercies already received.

QUEST. *Upon what terms must we generally pray for God's favours?*

ANSW. What God hath Absolutely commanded or promised, we must pray for absolutely; and what he hath promised upon Conditions,
z Luk. 22. 42. we must z pray for under the same Conditions.

The SACRAMENTS.

SECTION XLIII.

QUEST. *How many are the Sacraments of the New Testament?*

ANSW. As there be two chief Sacraments of the Old Testament; namely, Circumcision and the Passover: so there are two Sacraments of the New Testament; namely,
a 1 Cor. 12. 13. a Baptism and the Lord's Supper.

QUEST. *What do these two Sacraments of the New Testament set forth?*

ANSW.

ANSW. Baptiſm ſetteth forth new Birth, and therefore is received but once: The Lord's Supper ſetteth forth ſpiritual [b] Nouriſhment, and therefore is received oftentimes.

b 1 Cor. 11. 26.

QUEST. *How many things are required to make a Sacrament?*

ANSW. To make a Sacrament are required three things; namely, an [c] outward Signe ſignifying, an inward Grace ſignifyed, and a Divine Word of Inſtitution and Promiſe belonging to them.

c 1 Cor. 11. 23, 24.

QUEST. *Doth the outward Signe in a Sacrament only ſignify?*

ANSW. The outward Signe in a Sacrament doth not onely ſignify, but alſo [d] exhibite and ſeal the inward and ſpiritual Grace to the believing Receiver.

d 1 Cor. 10. 16.

SECTION XLIV.

QUEST. *What is Baptiſm?*

ANSW. Baptiſm is an application of Water, by dipping or ſprinkling, [e] in the name of the Holy Trinity.

e Matt. 28. 19.

QUEST. *What is the inward or ſpiritual part in Baptiſm?*

ANSW. The inward or ſpiritual part in Baptiſm is, the purging and

f Rom. 6. 4. f Mortification of sin, and a Spiritual Resurrection to the state of Grace and newness of Life.

QUEST. *How many States of man are there in the world?*

ANSW. In this world there are three States of man; First, the g Eccles. 7. 29. g State of Innocency, in which the first man was created after the image of his Maker; Secondly, the State of Sin, in which all men were naturally Born; Thirdly, the State of Grace, into which we are translated by Christ.

QUEST. *In what did the Image of God, after which Adam was created, chiefly consist?*

ANSW. The Image of God, after which Adam was created, did chiefly consist in the Spiritual Wisdom, h Eph. 4. 24. h Righteousness, and true Holiness of the Soul.

SECTION XLV.

QUEST. *What is required to make Baptism effectual?*

ANSW. To make Baptism effectual, it is required that the Baptized i Hebr. 6. 1. person practise the i two chief Christian Doctrines of Repentance and Faith.

QUEST. *What is Repentance?*

ANSW.

ANSW. [k] Repentance is a ſorrowful ſenſe and acknowledgment of ſin, with a turning from it unto God. [k] Acts 26.20.

QUEST. *Upon what doth our Faith chiefly rely?*

ANSW. Our Faith doth chiefly rely upon the gracious [l] promiſes of a moſt faithful and moſt powerful God, which promiſes are ratifyed in Chriſt. [l] Rom. 4. 20, 21.

QUEST. *But why are unapprehenſive Infants admitted to the Sacrament of Baptiſm?*

ANSW. Infants are admitted to the Sacrament of Baptiſm, upon the [m] profeſſion of Chriſtianity made by thoſe that undertake for them. [m] Acts 16. 14, 15.

QUEST. *By what name is the ſecond Sacrament called in holy Scripture?* SECTION XLVI.

ANSW. In holy Scripture, the ſecond Sacrament is called the Lord's Table, [n] the Lord's Supper, and the breaking of Bread. [n] 1 Cor. 11. 20.

QUEST. *Why is the ſecond Sacrament called the Lord's Supper?*

ANSW. The ſecond Sacrament is called the Lord's Supper, becauſe the [o] Lord Jeſus himſelf ordained [o] 1 Cor. 11. 25, 26.

dained it, for a continual Memorial of his own Death.

QUEST. *What outward Elements are to be uſed in the Lord's Supper?*

ANSW. The outward Elements to be uſed in the Lord's Supper are Bread and Wine, which are [p] two ſorts of food moſt excellent in their kind.

[p] Pſal. 104. 15.

QUEST. *Why is our Communion with Chriſt ſet forth by eating and drinking?*

ANSW. Our Communion with Chriſt is ſet forth by eating and drinking, to ſhew our [q] near conjunction with him; by whom our ſpiritual life is maintained.

[q] Joh. 6. 56.

SECTION XLVII.

QUEST. *Are the Bread and Wine at the Lord's Table changed?*

[r] Matt. 26. 26, 29.

ANSW. The [r] Bread and Wine at the Lord's Table are not changed in nature, but in uſe; as being appointed there to ſet forth ſomething which is inward and ſpiritual.

QUEST. *What doth the breaking of the Bread, and pouring out of the Wine, at the Lord's Table ſet forth?*

[ſ] Luke 22. 19, 20.

ANSW. [ſ] The breaking of the Bread, and pouring out of the Wine, at

at the Lord's Table, ſet forth the breaking of Chriſt's Body, and the ſhedding of his Blood upon the Croſs, for us.

QUEST. *What doth the diſtributing of the Bread and Wine at the Lord's Table ſet forth?*

ANSW. The diſtributing of the Bread and Wine, at the Lord's Table, ſetteth forth the diſtributing or giving of Chriſt's Body and Blood to us, as [t] Food for our Souls.

[t] Joh. 6. 54.

QUEST. *By what means are the Body and Blood of Chriſt, in the Lord's Supper, received?*

ANSW. The Body and Blood of Chriſt in the Lord's Supper, are received [u] by the grace of Faith.

[u] Joh. 6. 63, 64.

SECTION XLVIII.

QUEST. *After what manner are the Body and Blood of Chriſt, in the Lord's Supper received?*

ANSW. The Body and Blood of Chriſt, in the Lord's Supper, are received [w] really and ſpiritually into the Heart of the worthy Communicant.

[w] Joh. 6. 55, 56.

QUEST. *What is required to make a worthy Communicant?*

ANSW. To make a worthy Communicant it is [x] required, that before

[x] 1 Cor. 11. 28.

fore a man come to the Lord's Table, he examine himſelf; which preſuppoſeth in him, a competency of Knowledge.

QUEST. *Why muſt a man examine himſelf, before he come to the Lord's Table?*

ANSW. A man muſt examine himſelf before he come to the Lord's Table, becauſe the unworthy Communicant [y] becometh guilty of the Body and Blood of Chriſt, and eateth and drinketh judgement to himſelf.

[y] 1 Cor. 11. 27, 29.

QUEST. *Concerning what things ought a Communicant chiefly to examine himſelf?*

ANSW. A Communicant ought to examine himſelf concerning his Repentance, Faith, and Thankfulneſs toward God; as alſo, concerning his [z] Charity toward men: all which are abſolutely requiſite to make a worthy Communicant.

[z] Matt. 5. 23, 24.

The END.

Adver-

Advertiſement to the READER.

IN *regard the ſhort explicatory* Notes *firſt placed in this Manual, which have now ſeveral times paſſed the Preſs, are by experience found leſs ſerviceable to the inſtruction of Youth; becauſe moſt private Inſtructers are not able, and moſt others not willing to undergo the trouble of framing ſuch leading Queſtions out of them, as may anſwer the deſign of* Catechization: *it hath been therefore thought fit, that out of the ſame* Notes *ſhould be orderly framed a Draught of Queſtions with their Anſwers, for an Eſſay; and theſe here, with the* Notes, *preſented to the Catechiſt. That it may not be ſaid of this ſmall furniture of Doctrinals, what was ſometimes ſaid of bodily food* [*in* Lam. 4. 4.] The children ask bread, and no man breaketh it unto them. *Now of this Catechiſtical Supplement, the Reader may pleaſe to take the following account.*

The frame of Queſtions is diſtinguiſhed into Paragraphs *or* Sections, *which are noted in the Margin thus,* [SECTION I, II, III, &c.] *and do correſpond with the like Marginals now alſo Printed with the* Notes

Notes *themſelves. The number of fourty and eight* Sections, *doth (as it happens) almoſt ſort with the number of Sundays in the Year; eſpecially, if a few Sacrament Sundays be abated. But the reaſon of this diſtinguiſhing into* Paragraphs, *was partly to comply with the known diſtinctions of the* Creed, Decalogue, *and* Lord's Prayer, *into their reſpective* Articles, Commandments *and* Petitions; *and partly to meaſure out to Young and Narrow Capacities ſuch prepared Portions, as are uſed in the feeding of little Children, and in the inſtilling liquor into narrow mouthed Veſſels. Yet this howſoever is done with this reſerve, that if any either diſlike ſuch Diviſion in general, or this here uſed, in particular; he be entreated to paſs over the preſent notification of* Sections, *and to take ſuch other meaſures, by joyning two or more of the* Paragraphs *into one, or by dividing one of them into more, as may beſt comport with his own deſign and occaſions.*

But the ſtinting each Section *to the preciſe number of four Queſtions and Anſwers, and onely four Proofs, may ſeem to ſtand*

in

in need of a larger Apology: it being confeſs'd at all hands, that the Materials of the ſeveral Paragraphs *do not equally require the ſame compaſs of Explication. Yet to this alſo it muſt be ſaid, that this was likewiſe done in condeſcenſion to young Learners, whoſe memories muſt be encouraged with ſhort and eaſie Tasks, and the meaſure of their ſpiritual proviſion be, as of* Manna *in the wilderneſs, a daily and limited* Omer *of Food*; Exod. 16. 16, 18.

It might be wiſhed, that ſuch a middle rate of Documents could be fixed, as would neither be found too many, nor too few, for the various circumſtances that attend this ſervice. And yet even ſuch an exquiſite Model would not attain the end of Catechization, *without the prudence, condeſcenſiveneſs, and aſſiduity of an Inſtructor: whereas the moſt inartificial Compoſition of Catechiſtical Doctrines now extant among us, being ſeconded with a competency of thoſe qualifications in the Catechiſt, will undoubtedly in time turn to very good account. But for the preſent, 'tis ſufficient that all generally agree, that Guides of Youth muſt* drive on ſoftly, as the Children be able to bear; leſt in over-driving *the Lambs* one day, all the Flock ſhould die; *as* Jacob *once ob-*

ſerved

ſerved in a like caſe, Gen. 33. 13, 14. *As to this Eſſay in particular, 'tis again deſired, that the Catechiſt uſe his own liberty and judgement, in laying aſide any of theſe Queſtions which ſeem ſuperfluous, and raiſing any other that may ſeem more convenient; as alſo in borrowing more Proofs for their confirmation, either from the Margin of the parallel Sections of the Notes, or from his own better acquaintance with holy Scripture.*

It remains to be noted, that if the ſenſe of each Poſition had been ſhared between the Queſtion and Anſwer (as is uſual in other Catechiſms) as well the Repetitions in the Anſwers, as the Lines in the Manual it ſelf, had been conſiderably fewer than now they are: but this Expedient was purpoſely declined. For by repeating the import of each Queſtion in its reſpective Anſwer, and ſo making the Anſwers entire Propoſitions; 'tis hoped the memories of young Chriſtians may hereby be furniſhed with a laſting ſtock of Chriſtian Aphoriſms, which by this means are become more plain, and eaſie to be learned and retained.

But if, notwithſtanding what is now ſaid, the ſupercilious in this our Age ſhall diſdain all ſuch condeſcenſive endeavours, as intolerably

mean

mean and pedantick; let ſuch be put in mind, that the ſame pedantry and indulgence to tender Years were by theſe methods chiefly deſigned. And that with ſomewhat the more encouragement aud hope of ſucceſs, in that the great Apoſtle of the Circumciſion, St. Peter, *was commanded* [*in* John 21. 15, 16.] *to* feed the Lambs *of Chriſt, as well as his* Sheep: *and that great Maſter of humane Learning, as well as Doctor of the Gentiles, St.* Paul, *thought it no diſparagement to feed* Babes with Milk, *as well as to miniſter* ſtrong Meat *to men of higher attainments*; 1 Cor. 3. 2. *Yea, the ſame holy man, who was not inferiour to the very chiefeſt Apoſtles, hath* (*in* 1 Cor. 14. 19.) *thus openly profeſſed of himſelf*; I had rather, *ſaith he*, ſpeak five words with my underſtanding, that by my voice I might teach (*or Catechize*) others alſo, than ten thouſand words in an unknown Tongue.

PROV. XXII. 6.

TRain up [*or, Catechize*] a Child in the way he ſhould go: and when he is old, he will not depart from it.

2 TIM. III. 15.

From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

¶ *A Sermon Preached before King* James, *upon* Eph. 4. 13. *by* James Uſher, *late Arch-biſhop of* Armagh.

"Great Scholars poſſibly may think, that it "ſtands not ſo well with their credit, to ſtoop "thus low, and to ſpend ſo much of their time "in teaching theſe rudiments and firſt principles "of the Doctrine of Chriſt. But they ſhould "conſider, that the laying the foundation skil-"fully, as it is the matter of greateſt impor-"tance in the whole building, ſo it is the very "maſter-piece of the wiſeſt Builder. *According "to the grace of God which is given unto me, as a "wiſe maſter-builder, I have laid the foundation*; "ſaith the great Apoſtle, 2 *Cor.* 3. 10. And let "the learnedſt of us all try it whenever we "pleaſe, we ſhall find, that to lay the ground-"work rightly (that is, to apply our ſelves un-

"to

" to the capacity of the common Auditory, and " to make an ignorant man understand these " mysteries in some good measure) will put us " to the tryal of our skill, and trouble us a " great deal more, than if we were to discuss " a controversie, or handle a subtle point of " Learning in the Schools.

¶ *The* Peace-maker (*Sect.* 23.) *by* Joseph Hall, *late Bishop of* Norwich.

" It was the observation of that wise and " learned King *James* of blessed memory, -- that " the reason, why so many of ours were per- " verted to Popish Superstition, was, for that " the people were not well grounded by due ca- " techizing in the Principles of Christian Reli- " gion; -- and that there is no employment in " the world, wherein God's ministers can so " profitably employ themselves, as in this of " plain and familiar Catechizing. What is a " Building without a Foundation? If this " Ground-work therefore be not surely laid, all " their Divine Discourses (for such their Ser- " mons are) lye but upon the loose sand, and are " easily washed away by the insinuative sugge- " stions of false Teachers. -- As for matter of be- " lief, where the foundation is surely laid of the " Doctrines of Faith, contain'd in the *Apostolick*, " *Nicene*, *Athanasian Creeds*; and of the Doctrine " of the Sacraments, briefly comprized in our " publickly allowed Catechism; I see no reason,

" but

" but to think our people so sufficiently de-
" fenced against the danger of Error, that no
" Heretical machinations could be able to batter
" or undermine them. And surely, if ever there
" were or can be time, wherein this duty of Ca-
" techizing were fit to be enforced, it is this
" upon which we are fallen, when the souls of
" Christian people are so hard laid at, not only
" by *Popery*, *Anabaptism*, *Antinomianism*, *Pelagia-*
" *nism*; but by the confounding and hellish He-
" resies of *Socinianism*, *Antitrinitarianism*, *Ne-*
" *arianism*, prodigious mischiefs; tending not
" only to the disturbance of our peace, but to
" the utter destruction of Christianity.

COme ye children, hearken unto me; I will teach you the fear of the Lord, *Psal.* 34. 11.

When the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Heareſt thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? *Matt.* 21. 15, 16.

O Lord open thou my lips, and my mouth shall shew forth thy praise; Psal. 51. 15.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, mortify and kill all vices in me, and so strengthen me by thy grace, that by the innocency of my life, and constancy of faith even unto death, I may glorify thy Name through Jesus Christ our Lord; in whose own words I further call upon thee, Our Father, &c.

Almighty and everlasting God, heavenly Father, I give thee humble thanks, that thou hast vouchsafed to call me to the knowledge of thy grace and faith in thee: increase this knowledge and confirm this faith in me evermore. Give thy holy Spirit to me, that I being born again, may be made heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ A Prayer for the Morning.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord;

in

in whose Name and words we further call upon thee, Our Father, &c.

Or this.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Evening.

O God from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour; in whose Name we further call upon thee, Our Father, &c.

Or this.

LIghten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thine onely Son our Saviour Jesus Christ. Amen.

The END.